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VOL. LXXVI. NO. 16
JANUARY 18, 1947

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AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. January 18, 1947. Vol. LXXVI, No. 16. Whole No. 1966. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the week. Registered U. S. Patent Office.



New Secretary of State

The announcement on January 8 of the resignation of Secretary of State James F. Byrnes is much too sudden and startling an affair for the public to catch its breath and form an opinion on what it all may mean. There is no come-back to be made when a servant of the nation pleads such a serious case of ill health; and from a purely personal point of view, Mr. Byrnes has every reason to claim our full acknowledgment for a tremendous amount of work done and for the statesmanlike manner in which a great deal of it was accomplished. And such changes are not an unlikely part of the general shake-up which accompanies the death of one President and the political perplexities of his successor. None the less, it is highly disturbing that Mr. Baruch and Mr. Byrnes both had to resign at such a critical moment, when the two were standing as a unit for the integrity of our position where such unity is urgent. It is disturbing that our State Department should have such changes in contrast with the permanence of some of the principal ministries and delegations we have to contend with. And the situation is not eased by the circumstance that our foreign policies have been all along so dependent on Mr. Byrnes' personal judgment—one might say upon his own improvisation. General of the Army George C. Marshall, who succeeds him, enjoys good reputation as a planner and organizer, a gift which may well be employed in the Department which he will head. He has had important diplomatic experience abroad, and has non-partisan support at home. Our main source of anxiety, which we say without prejudice to his many fine qualities, is our general sense that men of the army, like men of big business—whose main concern is to get things done here and now—are apt to be unaware of the deeper ideological issues involved in foreign affairs. Such a tendency will lead to judging by immediate, concrete appearances, rather than by the estimate of a nation's ultimate, far-reaching aims. Which is another way of saying that now the policy of close collaboration between the Chief Executive and Congress, which was inaugurated by President Roosevelt and continued by Mr. Truman and Mr. Byrnes, is more urgent than ever.

State of the Union

The reaction of the Republican-dominated Congress to President Truman's message on the State of the Union, while something short of enthusiastic, was nevertheless surprisingly good-tempered. Certainly the President was disarming enough. He made it as clear as words can that he wanted "to work together" with Congress, and that, although disagreements would inevitably arise, these would not be, as far as he was concerned, "merely partisan" disagreements. The generally sympathetic response of his listeners indicates that the Republicans in

Congress are willing to meet him half-way, aware, as he is, of the exceedingly critical nature of the times in which we live. As the days go on, we hope that this sense of urgency and responsibility for the common good will grow stronger and deeper. So much is at stake today, so much dependent on how the United States functions at home and what it does abroad, that any attempt to subordinate the needs of our people and of the world to political advantage amounts to a betrayal of democracy and a crime against humanity. With our fellow citizens everywhere, with the members of the 80th Congress, we join President Truman in the noble prayer with which he concluded his message: "May the Lord strengthen us in our faith. May He give us wisdom to lead the peoples of the world in His ways of peace."

Administration program

Although the President touched on a large number of problems—war controls, the growth of monopoly, housing, agriculture, health insurance, civil rights, foreign affairs, military policy—two of his recommendations, those dealing with fiscal affairs and labor relations, attracted special attention. With respect to labor, he suggested legislation 1) outlawing jurisdictional strikes and certain types of secondary boycotts, 2) establishing machinery whereby disputes between labor and management over *existing* agreements would be settled by "final and binding arbitration." In addition to these measures, he suggested the appointment of a temporary joint commission to undertake a broad study of industrial relations. This commission would concern itself with the problem of industry-wide strikes, collective bargaining procedures and the underlying causes of industrial warfare. In dealing with fiscal policy, the President intimated his opposition to Republican plans for drastic cuts in taxes. "In a prosperous period such as the present one," he said, "the budget of the Federal Government should be balanced." And he went on to say that if the Congress agreed with the recommendations he planned to submit in his budget message, there would be during fiscal 1948 a substantial reduction of the national debt. One of his recommendations, he explained, would be the extension throughout the next fiscal year of the wartime excise taxes which are scheduled to expire July 1. The President's stand on these two controversial questions impresses us as fair, prudent and well considered. Those who favor a big reduction in taxes now and extensive legislation curbing labor will not agree with this estimate, but the burden of proof rests with them. They will have to show that present tax rates are impeding necessary investment, and thus retarding production and employment; and, with respect to industrial relations, that Congress can find a hasty answer to a problem that has the experts baffled.

What change in atomic policy?

The resignation of Secretary Byrnes and of Bernard M. Baruch bring with them speculation over a possible change in the attitude of this country towards atomic energy control. Both resignations came suddenly and would normally precipitate a host of rumors as to the fate of the policies associated with their names. It is doubtful that the new hands at the helm, in the persons of General Marshall as Secretary of State, or former Senator Warren Austin as U. S. permanent delegate to the Security Council, will mean any substantial shift in the line taken by Byrnes and Baruch. This policy will continue to be 1) a readiness on the part of this country to cooperate in the formation of an international control machinery, but also 2) an insistence on iron-clad guarantees that the control machinery will be able really to work and that the use of atomic energy will be safeguarded by adequate inspections and control. Senator Arthur Vandenberg, now chairman of the Senate Foreign Relations Committee, has made it clearer than clear that the United States will not consider any program that is wide-open to abuse and failure. Any plan for atomic control that does not offer positive assurances in this respect, he has indicated on more than one occasion, will certainly not obtain the approval of the Senate. Some criticisms have been made against the "intransigent" attitude taken by Mr. Baruch during the discussions of the Atomic Energy Commission. If any less intransigent stand is taken by the new directors of policy it will be in manner and not in substance. The United States does not want to commit itself to an armament race, as certain nationalistic circles would have us do, nor does it want to give the bomb away without adequate safeguards, as Communists and fellow-travelers would have us do. The middle course is the statesmanlike way. It is hoped and expected that Marshall and Austin will tread this road.

Punishment for peace violators

From the Soviet point of view, the most objectionable item in the U. S. stand on atomic-energy control is our insistence that no veto shall be exercised by any of the powers over the punishment of any nation which violates the treaty prohibiting diversion of that energy to military purposes. The Moscow position was put bluntly by *Pravda*, on the date of Mr. Baruch's resignation. It simply cannot be tolerated, states *Pravda*, that such a prohibition shall be allowed to affect any of the major Powers. For it would suppose, as a possibility, that one of these

Powers might violate the peace. And such a supposition cannot be entertained. We can be obliged to *Pravda* for bringing the matter to so clear a head. The last thing the U. S., or any nation, would want, is to believe that anybody would wish to be guilty of such an act. But it just happens that the entertainment of such a possibility is of the essence of any effective peace machinery. Only in the hypothesis, said Mr. Baruch in an interview after his retirement, that "swift and sure punishment is set up for violators of any of the terms, with no escape of a violator by veto or otherwise," will a warless age have been inaugurated. What is disturbing for the defenders of the veto—and important for all concerned to remember—is that the issue has been brought to this decisive point, where it now confronts the Security Council itself, not by any process of pouting or blustering on our part, but by the regular, normal process of discussion under the UN Charter and the machinery the Charter sets up. Neither the President nor the Congress gives any indication of departing from a firm course of pacific and orderly discussion of this capital issue, but they are equally determined not to deviate from the course which we have already charted. As long as they adhere to this double determination, we are taking the only road that can possibly lead to any kind of peace.

Dig, son, dig

This is General Robert Wood Johnson's advice to American industry, in an article in the current issue of *Army Ordnance*. The General has his eye on a possible atomic war, and wants industry to be safely underground—or at least to be underground. He does not profess to know the answers to the enormous problems involved; but at least he wants to begin now rather than to wait for a catastrophe and then "over-spend, over-produce, over-dislocate." If industrial plants are to be driven underground by atomic weapons, it is surely better to get it done now in a planned and orderly way rather than in the confusion of the morning after some future Pearl Harbor. It must not be thought that General Johnson is a dreamer or a panic-monger. He is an industrialist and a highly successful one. He is plainly and honestly facing the only alternative to adequate international control of atomic energy. If we cannot achieve a real *elimination* of atomic weapons, we had better begin to dig. And we shall never eliminate the atomic threat by a hysterical campaign to "keep the bomb." At the most we shall be giving ourselves a few years to get our underground factories built and to prepare for World War III. It should not surpass American ingenuity to design and build underground defense plants. But, it may be remembered, almost every industrial plant of any size was called into the war effort of World War II. We should not be industrially safe until we had practically duplicated underground all the industrial equipment now above ground. What about the millions of workers who will be needed to run the underground plants? And where are we going to hide Grand Coulee Dam? These are desperate problems. But the General is right; we have to face them if we do not achieve international atomic control.

AMERICA—a Catholic Review of the week—Edited and Published by the following Jesuit Fathers of the United States:

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Bargain Bill of Rights

Adding typical insult to repeated injury, the Red-ridden Polish Provisional Government now proposes to court Catholic support at a "free and unfettered" election on January 19 by bartering the promise of civic rights for unwary votes or abstentions. Cardinal Hlond's October pastoral (Cf. *AMERICA*, December 14, 1946, p. 282; January 11, 1947, p. 399) has evidently added a major worry to the woes of the "democratic bloc" charged by Moscow with the task of putting Catholic Poland "legally" into a communist straitjacket. His Eminence returned from an extended *ad limina* visit to Rome on January 5, to be greeted by a Government "offer" to recognize the prerogatives of Catholics in a new constitutional Bill of Rights. For this munificence it is, of course, understood that the Church will remain "aloof from politics" and soft-pedal Catholic opposition to "liberalized" legislation touching such trifles as divorce and property rights. The Primate's pastoral had reaffirmed the substance of the Christian democratic dogma that human rights are not a subject of bargaining. They are God-given, not State-given. Free men "enjoy" them as a birthright, not as a favor from government, which must recognize, respect and guarantee them, not traffic with them. Last fall, Provisional President Boleslaw Bierut saw fit to give wide publicity to a warning that the Church must not expect to "retain" its rights in Poland unless it makes its peace soon with the oppressors in power. By January 19 the mosco-cratc Left will have tried about everything but kindness on the "rebellious" seventy per cent of the Polish electorate. There is not the faintest likelihood that the proposed "deal" for human rights will find our Polish Catholic brethren more gullible, or more tractable, than did the earlier threat of disenfranchisement.

Bavarian anti-Nazis

Three charts supplied to correspondent Delbert Clark of the *New York Times* (Jan. 6) by Bishop Scharnagel of Munich provide food for thought and lead to conclusions that Mr. Clark did not see fit to draw. The charts, he reports, all add up to the fact that the Catholic Bavarians gave Hitler the least support of any group in Germany. The first chart, published in 1941, simply shows the religious character of the Bavarian population. The second, published in 1946, analyzes the election trends from 1919 to 1933; in the 1932 vote, for example, which put Hitler into power, two Bavarian districts gave him less than 20 per cent, the lowest in the whole country; the third Bavarian district gave him 20-25 per cent. The third chart is a tabulation of the recent Bavarian Landtag elections "where an identical trend was observed, although this time it was the communist party that suffered." Of the 1941 document, Mr. Clark says:

[It reveals] that the anti-Hitler vote nine years earlier [back to 1932] had followed with almost complete accuracy the lines of religious preference, with the Catholics strongest against him and the Protestant communities strongest for him.

From all this, Mr. Clark concludes:

What the charts prove, of course, is that Bavaria is so solidly conservative in its general attitude that

any outstanding political aberration does not get very far here, and that Bavarian Catholics are the backbone of this conservative sentiment.

Well, that's one way of putting it. Would it not be just as true to say that communities with solid Catholic traditions and outlook are the surest bulwark against the degradation of the individual in his rights and dignity which both Hitlerism and communism entail? And would not that conclusion suggest another—that Catholics, insofar as they live Catholic lives, have to be in the forefront of good citizenship?

Clouding the wage issue

Obviously composed in high dudgeon, an editorial in the *New York Times* for January 5 accuses the CIO of demanding a second round of wage increases "on the basis of a report which lumps all businesses, the profitable and the unprofitable, into one pot and then assumes that all are able to pay the same wage increase." And on the basis of this crushing argument the *Times* goes on to predict the most horrendous consequences to American industry. The only trouble with this argument is that it makes Robert Nathan, the author of the report referred to, and the CIO say something which neither of them has ever said. After stating the general proposition that "the salient facts of the wage-price-profit situation in American business today indicate that the national interest requires a major general increase in wage rates," Mr. Nathan goes on to say, on page 12 of his now celebrated report:

These facts are descriptive of the basic general situation. They do not apply exactly to any individual industry. Obviously, the profit and wage picture must be considered separately in each wage negotiation.

And President Philip Murray of the CIO has made it clear that his organization looks upon the Nathan Report as a general statement and that each CIO affiliate will formulate its own demands in the light of realities existing in the various industries. The *Times* editorial comment, which shows an unfamiliarity with the Nathan Report, only confuses an issue that is difficult enough already.

LeMoyne College

At the close of the war years announcement was made of the founding of three new Catholic colleges for men—LeMoyne College at Syracuse, N. Y. (in charge of the Society of Jesus), King's College at Wilkes-Barre, Pa. (in charge of the Holy Cross Fathers) and the College of Steubenville (Ohio), with the Franciscan Fathers in charge. Only the other day a fourth foundation, to be under the direction of the Augustinian Fathers at Andover, Mass., was announced. Two other Catholic colleges changed from junior-college to senior-college status—Aquinas College at Grand Rapids, Michigan and Chicago's Lewis School of Science and Technology. We are interested in following the progress of these several additions to Catholic higher education. For the moment there is LeMoyne College, to which Bishop Walter A. Foery of Syracuse has given not only approval but extraordi-

nary financial support. The college buildings are under construction on a 103-acre estate and students are now being enrolled for the pioneer freshman class, which will start in September, 1947. Meanwhile LeMoyne has used temporary buildings in downtown Syracuse to conduct courses in industrial relations and allied subjects. Last year over 500 people took these courses. The College seal, done in green and gold, has for its center piece a shield on which five arrowheads are displayed to represent the Five Nations, whose capital was located where Syracuse now stands. Here Father Simon LeMoyne (after whom the college is named) labored and earned from the savages the title "Ondessonk." The arrowheads are reversed, in sign of Father LeMoyne's reputation as peacemaker among the Iroquois. A cross forms a fitting background for these instruments of warfare. A salt springs discovered by Father LeMoyne, a fleur-de-lis for his birthplace and insignia of the Society of Jesus complete the shield. The motto is *Totus in Domino Jesu*.

Displaced Hungarians

Czechoslovakia has brought back what amounts to slavery and slave-markets into the life of post-war Europe. Such charges were made by Joseph Cardinal Mindszenty, Catholic Primate of Hungary. Tens of thousands of Hungarians have been taken from their former homes in Slovakia to Bohemia and Sudetenland. He added:

Slavery existed longer than anywhere else on the Upper Nile, but now it has moved to the Danube. Under the Roman Empire men were sentenced to work in mines, and now the same thing is found in Czechoslovakia. . . . These human beings are being considered not as human beings but merely as objects. . . . Hungarians are brought to towns, and mine operators and farmers come and take men for their purposes. . . . Those left over are taken to another gathering place and are offered to another proprietor. Such markets have been established at Kolin, Pilsen and other localities throughout the Sudeten area.

According to the Catholic Primate, mass deportations of Hungarians from Slovakia were resumed on January 3, at the rate of two to three villages daily. He declared that the Atlantic Charter is but a scrap of paper, if human rights are not protected adequately by the great Powers. The Cardinal added that the present frontier is "ethnically absolutely unjust," and should be revised.

Hungarians at home

At the same time that Cardinal Mindszenty made his accusations against Czechoslovakia, Budapest officially revealed that extensive arrests of pro-American and pro-British persons were taking place in Hungary. Among them are Gen. Paul Almassy, former chief of staff of the Hungarian army, Lt. Col. Istvan Tóth, Maj. Istvan Szent-Miklosy, Andreas Kepesekrajay and Clara Bodolay, the latter three being executive members of the Hungarian Committee of the World Council of Churches. The Small Landholders Party members, arrested by the War Ministry's communist-controlled "political department," are Balint Arany, well-known and popular organizer of the party, and Domokos Szentivani, pro-American Minister

Plenipotentiary and Envoy Extraordinary, who spent nine years in Washington. While the official reason given for the arrests is "plotting a Hungarian counter-revolution and restoration of Horthy to power," it is obvious that these arrests follow very much the same pattern as in Soviet-held countries. Persons who believe in other than the Russian form of "democracy" must disappear from public office and from public sight as well.

Misery in Puerto Rico

The social ills of Puerto Rico are deep-seated and centuries old in origin. It would have been a wonder if the United States, in its half-century of responsibility for the island, had succeeded in correcting many of them. But our record is not even good. Too many American interests, and not a few local ones besides, have grown used to social injustice and the abject poverty of the masses. Now the Protestants have reached the conclusion that something must be done. Recently, at the annual meeting of the Home Missions Council of North America, plans were laid for a project of social reform. Dr. Mark A. Dawber, executive secretary of the Council, said:

Native villages are steaming with filth. Children are undernourished and starving. . . . Disease, ignorance, squalor and vice are rampant. Over fifty per cent of the children of school age are not in school. Infant mortality is among the highest in the world. Food is not available, and, even if it were plentiful, the people do not have the money with which to buy it. All this on an island where our Federal responsibility has been complete for nearly fifty years.

To help remedy the situation the Home Missions Council has arranged for a rural rehabilitation and reconstruction project designed to train native Protestant ministers in modern agricultural methods and community social work. Practical recommendations for social reconstruction have previously been made by Catholic observers of Puerto Rican affairs, notably in the reports presented by the Catholic Association for International Peace and Rev. Raymond McGowan of NCWC. Religious leaders today cannot bypass social reform. The issue is a moral one. Either they contribute positively and practically, at least by teaching the principles of social morality, or they face the charge of alignment with special interest groups who would retain the *status quo* for reasons best known to themselves. The Popes have led in preaching social reform. It would be a shame if Catholics lagged behind Protestants in putting the principles to work.

Yalta, Potsdam and Poland

When Churchill and Roosevelt met Stalin at Yalta, they were faced with the fact that Russia held the Eastern part of Poland and did not intend to give it up. They did, however, get a pledge from Stalin—in which Britain and ourselves joined—that in what was left of Poland there would be free elections. That pledge, as the State Department's note to Russia and Britain on January 7 made clear, is being grossly violated. There will be no free elections. Under the circumstances, the UN might well ask on what grounds its Polish delegates can be said to "represent" Poland.

Washington Front

A quick look under the Capitol dome in the first few days of the new Congress: universal military training is the issue most Congressmen, veterans and newcomers, seem eager to avoid, and when President Truman mentioned it in his State of the Union message, Senate and House members were eloquently silent. Secretary of the Navy Forrestal looked grim, too, when Mr. Truman urged Army-Navy unification again. The Navy has fought this bitterly and will continue its fight during the 80th Congress.

The brief Bilbo-case filibuster has created much favor for a resolution sponsored by Senator Knowland of California to allow debate to be closed off by a simple majority vote rather than the present cloture rule calling for a two-thirds majority. Those who know Bilbo best here say the odds are he will never return to make a new fight for his Senate seat.

It is easy to see much Republican opposition to the Truman proposal to open this country's doors to increased numbers of refugees from abroad.

Some observers made a point of the fact that Mr. Truman's annual message aroused greatest Congressional reaction when it said the U. S. must remain militarily strong until the United Nations' own strength is clearly established. There was little response when he said we

would not retreat to isolationism. Nobody can call the turn yet on tax cuts, but there is much opposition among both Republicans and Democrats to the broad 20-per-cent reduction espoused by Representative Knutsen of Minnesota, extreme GOP conservative who rode up the seniority escalator for 29 years to become House Ways and Means Committee chairman.

Every passing day shows Senator Taft of Ohio more surely dominant as Republican Senate leader. He rejects the Truman idea of a commission to study labor matters now and says the Congress can begin at once to enact the Case bill (now the Ball bill in the Senate) and probably other labor legislation. He may accept the idea of a broad study of labor-industry relations later, perhaps during the recess from the present session.

A wise Republican observes of his party's Senate strength: "We are strong on the top and bottom levels, but often weak in between." There are men like Vandenberg, Taft and Millikin at the top, for example, and Lodge, Baldwin and other newcomers at the other end of the seniority line. If you know your Senate, you can easily name some of the in-between men the observer had in mind.

On the Democratic side Senator Barkley of Kentucky, who as majority leader gained public esteem in the last 18 months, may show to even greater advantage now as minority leader. He is handicapped trying to lead 44 senators who, in point of political philosophy, ride off in all directions, but he still may be able to show fine personal leadership.

CHARLES LUCEY

Underscorings

African Angelus (23 Bliss Ave., Tenaflly, N. J.), the new monthly digest-size magazine of the Society of African Missions in U.S.A., takes its title from Father C. C. Martindale's book about South Africa, *African Angelus*, which Sheed and Ward published in 1932. Vol. I, No. 1 of the new magazine, January, 1947, carries a message from Father Martindale and an article, "Accent on Africa," by AMERICA's editor, Father John LaFarge. We solicit the interest of our readers in *African Angelus* and in the mission apostolate it seeks to promote.

► While we are on the subject of the missions, we ought to call attention to the Chinese and Western Cultural Institute which the Belgian Benedictines, with the cooperation of St. John's Abbey, Collegeville, Minn., have started at Chengtu, West China, the seat of seven Chinese universities. The aim of the Institute is to make western civilization better known in China and Chinese civilization better known in the West. Its first units, inaugurated last year, were a school of languages and a school of art and music. Already scholarly works are issuing from the Institute—a scientific exposition of Christianity, a general introduction to Western thought, a comparative grammar of Chinese and English and a dictionary of

Chinese Buddhist terms. Other studies will be published in an English-Chinese journal which the members of the Institute intend to launch as soon as circumstances permit.

► Sister Monica, Ph.D., of the Ursulines of Brown Co., Ohio, spent 1932-35 doing research work in the libraries of Spain, and she wrote a delightful book thereon, *And Then the Storm* (Longmans, 1937; 2nd ed. in preparation). Our book-review supplement, December 14, 1946, p. vi, erroneously referred to Sister Monica's book as "one of the better books on the Spanish Civil War." We should have said it was an altogether charming account of a scholar's adventures in Spanish archives prior to the Civil War. Incidentally, it was Longmans' ambiguous title that lured our imagination into getting mixed up with our memory.

► As a most appropriate Christmas gift St. Louis University received an industrial building worth half a million dollars. The donor was James B. Miller, who recently retired as president of the Mines Equipment Co. Income from the gift will endow an Institute of Experimental Medicine at the University. . . . First Catholic college for women to report enrollment figures (we hope all will do so voluntarily) is Mundelein College of Chicago: 1,112 full-time students, an increase of 8 per cent over 1945-46. Starting with 350 when founded in 1930, enrollment grew to 530 in 1940 and now to 1,112.

A. P. F.

Editorials

Italy: our own crossroads

Premier Alcide de Gasperi's desperately significant visit to our shores has been marked by such general and unfeigned cordiality that it may be the turning-point in our dragging campaign to win the just peace we promised ourselves and the world in the Atlantic Charter. The American people have begun their New Year by ratifying here at home the friendly message delivered at Rome in 1943 by our GI liberators, and the famous handshake exchanged with the Christian Democratic leader by Secretary Byrnes last August at the Paris Peace Conference. But we shall have to suit firm and friendly action to the warmth of our welcome to the Italian Premier if 1947 is to be called, in the Holy Father's phrase, "the year of fulfillment."

Washington is fully aware that economic aid to Italy is one of this winter's major imperatives. The Italian people are wearied and weakened beyond the safety margin by a war they helped bravely if belatedly to win. But they can already count upon the credit and relief they need to get production and reconstruction started. The lira is brought under initial control, the black market headed off, the workers' paltry subsistence dole of 1,700 calories lifted a little. Signor de Gasperi, who never was a "fascist enemy," will not be compelled to argue the point here that laborious, friendly, peace-loving Italians are always a good "economic risk." He will not find it hard or humiliating to prove his country's need of continued relief in food and fuel after UNRRA's demise, nor to guarantee that our promised aid will not be diverted to the entrenchment of totalitarian tyranny.

But the Premier's begging mission is in a real and vital sense only incidental. Fortright action in support of Italy on the political (or should we not say moral?) level is even more urgent than economic help, again realistically in our own defense as well as hers. Last year's hectic political scrambling and maneuvering for position, now dangerously stepped up to direct-action proportions, reflected largely the conflicting designs for world peace (or revolution) simmering under the surface within the Big Five themselves. As Signor de Gasperi stepped from his plane at Washington, the President was informing Congress that we are far from satisfied with the compromise-with-Russia treaty we are asking Italy to sign in February, and Don Luigi Sturzo was writing grimly that civil war on the Spanish model is possible in the Peninsula unless the arming of Left and Right blocs against one another is halted before *la Costituente* finishes its work on the new Constitution. If Italy is to be saved for survival with the West, she must know soon and unmistakably that the weight of United States sympathy, influence and aid is squarely behind the social

and political programme of the democratic moderates.

Five months have passed since de Gasperi brought to the peacemakers at Paris the Christian Democratic offer to restore a united Italy to sanity once more and prepare her for membership in the UN, as he exclaimed:

I lift my voice as the representative of a new republic which blends the humanity of Mazzini's vision with the universal aims of Christianity and the international hopes of the working class, a republic striving toward that lasting and constructive peace which you are also seeking, and toward that cooperation between nations which it is your task to establish.

We have not yet made it plain enough to Italy (or to Russia and Yugoslavia) that this is precisely the kind of political regime we fought the war to defend. We have not yet served peremptory notice on the world that we shall support with every economic and diplomatic resource at our command the right of this type of democratic institution to life and growth unmolested by the threat of fascism, black or red. This is the providential moment to assure Signor de Gasperi's anxious people (and the Holy Father, their Primate) that for us at least the Atlantic Charter was no "counterfeit."

Americans for Democratic Action

Perhaps it may not be without significance that, at the very time conservatives were gathering on Capitol Hill to organize the 80th Congress, a group of liberals met in Washington to plan for the uncertain future. Sponsored by the five-year-old Union for Democratic Action, the meeting established an organizing committee and drew up the broad outline of a program. There was complete agreement on the following propositions:

1. The New Deal program must be expanded to insure decent levels of health, nutrition, shelter and education.
2. Civil liberties must be protected from concentrated wealth and over-centralized government. They must be extended to all Americans regardless of race, color, creed or sex.
3. A sound foreign policy requires a healthy and prosperous economy.
4. The United States must continue to give full support to the United Nations.
5. America must furnish political and economic support to democratic and freedom-loving peoples the world over.
6. Any association with Communists or sympathizers with communism in the United States must be rejected, "as we reject any association with Fascists or their sympathizers." Both are hostile to the principles of freedom

and democracy on which this Republic has grown great.

As will be obvious, especially from the fifth and sixth propositions, Americans for Democratic Action fulfills an essential requirement for a liberal movement which we set down a week ago. In commenting on the launching of the "Progressive Citizens of America," we observed that "a liberal movement must be above suspicion," that is, it must have no connection whatsoever with the Stalinist fifth column in this country (January 11, 1947). By taking an unequivocal stand on this issue, the ADA has merited the support of true liberals and at the same time make the Progressive Citizens of America even less necessary, if such a thing is possible, than it was before.

Incidentally, those observers who professed to see in the Washington meeting an historic split in the liberal forces missed the point altogether, namely, that people who consort with Communists are not really liberals at all. What happened at Washington was not a split among liberals, but a separation of liberal sheep from illiberal goats. From now on it will become increasingly difficult for politicians like Henry Wallace and Fiorello LaGuardia to play both sides of the ideological fence.

This country needs a sound liberal movement, a movement founded on a broad basis and embracing all groups in the population. Americans for Democratic Action is one of the promising signs on the horizon. We shall watch its evolution with sympathetic interest.

AFT and NEA on teachers' pay

It appeared for a while, as the New Year came in, that we might be treated to a hard-punching argument between the American Federation of Teachers (AFL affiliate) and the National Education Association over teachers' pay. We hurried over to the AFT side. But somebody must have shouted Police! The match ended that abruptly.

Teachers' salaries is a cause worth fighting over. And the fight must be won for *higher* salaries and for *more* and *better* teachers. Present NEA strategy won't win that fight. It is too narrowly partisan. Rather than yield a small allotment of Federal aid to non-public schools, the NEA has consistently kept any schools and any children from getting Federal aid. Its Washington lobbyists harp all day long on "equal opportunity for all children" but mean only public-school children. The whole weight of its pressure has been put on the Federal Government to solve the "equal opportunity" and "higher salary" questions, whereas pressure needs also to be put on local and State governments to take an active interest in these questions. Although the NEA objects to the affiliation of teachers with the labor movement, there is truth in the charge of the AFT that most organizations affiliated with the NEA are in the nature of company unions controlled by administrators, many of whom are deeply embroiled in local politics. It is not evident that the NEA has served the needs of teachers and teachers are apparently becoming aware of that fact.

A far better strategy, it would seem, is that of the AFT. It holds that the teacher problem will be solved

only by "the provision of adequate financial support of the schools at local, State and Federal levels." It holds that "equal opportunity" refers to *every* child, whether he goes to a public or a non-public school. And it is its contention that a Federal-aid bill based on these two articles of faith and on a major appropriation for teachers' salaries would go a long way toward an effective and fair solution of our educational problem.

A vote of confidence can be given to the American Federation of Teachers, with the encouragement to fight strenuously to attain its goal.

Looking to the German peace

A letter in the London *Times* for Dec. 11, quoted in the *Bookseller* the following day, appealed for funds for the "Agency for Intellectual Relief in Germany." This organization aims to help the Germans, "after twelve years of mental cave-dwelling," to re-establish intellectual contact with the outside world. The letter reads, in part:

After famine, ignorance remains the gravest immediate danger facing us in Germany and it threatens, if allowed to persist, to destroy all chances for the re-integration of the German people into a peaceful and prosperous Europe.

Similar observations have come to our attention from other sources. The most striking came recently from the mouth of a man who had been high in AMG in Germany. The Germans, he said, are simply avid to hear about, to learn our democratic system, but there is no one to tell them. And all the time, while they are hearing that the forces of democracy won the war, they know, even better than we do, that one of the Powers which now occupies their land and will have a loud voice in the peace treaty is every bit as totalitarian as the Nazi tyranny which deliberately cut them off from contact with the rest of the Western world and plunged them into their present chaos.

This will be the crucial question hovering behind all other questions at the Moscow meeting of the Big Four Foreign Ministers. It is a question that will have to be answered "yes," if the world's dreams and hopes for a peace-loving Germany in a family of peace-loving nations is even to begin to be realized. And the question is, simply: will the just ideals of democracy prevail, with regard to Germany, over the cruel demands of Godless totalitarianism?

That question will be waiting for an answer when the problem of Germany's boundaries is threshed out: if the Western Allies supinely accept Russia's and Poland's bland assumptions that the Oder-Neisse line is already fixed, democracy's voice will be mute. If the Saar and the Ruhr are so ruthlessly torn from Germany as to hamstring her productive capacity, democracy will be silent. If the provisions of Potsdam that Germany was to be treated as an economic unit are not finally actuated at Moscow in March, democracy will not be heard.

If any and all of these admittedly thorny questions are not solved on the sound and just basis the democracies must advance and maintain adamantly, Germany,

at the most crucial moment of her reconstruction, will be given no concrete example that democracy can work out; her millions will be convinced that democracy is no better than the totalitarianism they have known for such a cruelly long time; the intellectual iron curtain between Germany and the rest of the West will be given some added layers of thickness.

This is why it seems to us imperative that some means be speedily devised to assure German representation at the peace conference. Irrespective of whether we have the strict right simply to impose peace terms on a conquered nation, it would be the part of practical wisdom to admit spokesmen for the German people to a discussion of those terms. Thus Germany would be re-introduced gradually to the free exchange of ideas, to the open airing of troubles and difficulties, to the town-meeting atmosphere which is of the essence of a free and democratic society and which, to date, has been one of the finest achievement of the United Nations.

It is doubtful whether Germany or the democracies will be more clearly on trial at Moscow. It behooves the democracies to stand the trial with integrity. Germany may thus be won, and thus only, to a sincere conviction that democratic forces did, after all, win the war.

Relief for refugees

In his message to Congress on the State of the Union, President Truman spent little time on the subject of relief. Yet what he said was much to the point and should be pondered by every American who thinks of himself as charitable. Whereas we gave more generously of food, clothing, money and goods than all other nations combined, we found room during the year 1946 for only about 5,000 of Europe's refugees who dare not return to the lands of their birth. While we may, as a nation, be proud of our contribution to the first kind of relief, in giving of the second type we have not done our part.

The facts are clear and the conclusions obvious. In Europe today there are well over a million persons still displaced after eighteen months of repatriation effort. About three-quarters of them are displaced precisely because they cannot or will not go back to countries where political freedom and human rights are not guaranteed with some hope of fulfillment. These are the genuine refugees. Eastern Europe, from which they fled, does not recognize their problem for what it is. Whatever is done for them will have to be accomplished by nations other than their own.

Recognizing the injustice of compelling repatriation to homelands where the refugees would be unhappy and unsafe, we Americans and the British, in whose zones most are located, set our faces against the use of force. If we now deliver them to those whom they distrust, or abandon them to a black future in Germany or elsewhere in Europe, our earlier defense of their rights will have gone for naught. Obviously, short of war, there is no solution other than resettlement abroad in countries which have space for them. Our own is one such country.

Response of Americans to these resettlement needs is

by no means uniform. Relief agencies, charitable organizations, church groups and numerous citizens have asked that immigration laws be amended or quotas pooled in favor of the refugees. A year ago the President himself gave orders to expedite immigration under existing quotas. In his 1947 message to Congress, he admits that this is not enough and asks that more be done to permit resettlement.

On the negative side, we are witnessing much drum-beating in favor of pure Americanism. This is interpreted by our native nationalists as meaning exclusion of immigrants, at least those from Eastern Europe, and the barring of doors to even bona fide refugees. Chief arguments are the dangers involved to the purity of the American way of life and the economic hazards of unemployment.

Even before Congress convened, two Senators, whose responsible position should make them more appreciative of human misery, publicly took a position opposed to admission of refugees. Senator Elmer Thomas, Democrat, of Oklahoma, asserted that all immigration to our country should be halted immediately. His reason is interesting: "We already have too many people in this country." With our natural resources as rich as they are and our present population density only a fraction of that of many European countries, such reasoning is reducible to a selfish desire to isolate ourselves from world misery.

Senator Revercomb, Republican, of West Virginia, has different reasons. He contends that the resettlement plan of the International Refugee Organization would "break down the whole quota system and completely do away with the present plan of allotment and the policy of national quotas." Such a line of argument would do credit to any proponent of race-superiority and totalitarianism.

Further arguments advanced by Senator Revercomb are even more revealing. "Certainly," he says, "it would be a tragic blunder to bring into our midst those imbued with a communistic line of thought, when one of the most important tasks of this government today is to combat and eradicate communism from this country." The Senator has not missed the evident demagogic value of the anti-communist battle cry. The weak point of the argument is the patent fact that most refugees are non-repatriable because they won't go home while communistic or satellite governments are in power.

The ultimate success of the International Refugee Organization and of large-scale efforts to bring permanent relief to non-repatriables rests with the United States and its citizens. If we show ourselves generous, by granting funds and living space for the unfortunates, other nations will follow suit. If not, the work will most likely go undone.

Contrary to common belief, the large majority of the refugees are Christians. In the case of the Poles and Ukrainians, the majority are Catholics. The next six months will tell the seriousness of our intention to help them. If the rising spirit of nationalism and racial discrimination win out—they are quite manifest in some Catholic circles—it will mean our charity has grown cold. Whereas in fact our obligations are only beginning.

Education mission to Germany

Felix N. Pitt

Father Felix N. Pitt, who makes this survey of the job being done in the American Zone for the reeducation of German youth after thirteen years of nazism, took his doctorate in Education at Catholic University. He is Secretary of the Catholic School Board of the archdiocese of Louisville, Ky.

During the latter part of August a group of eleven American educators was sent by the State and War Departments to the American Zone in occupied Germany. Their purpose was "to observe and evaluate the educational program of the United States Military Government in Germany." The standards for evaluation were those laid down in the Potsdam Agreement, which states that "German education shall be so controlled as completely to eliminate nazi and militaristic doctrines and to make possible the successful development of democratic ideas." This is the double directive under which the Allies are operating educationally in all zones. In the American zone this directive has been taken with deadly seriousness and has been carried out, particularly the negative part, with severity.

The Mission, under the Chairmanship of Dr. George F. Zook, President of the American Council on Education, was given every facility for visiting all types of schools and opportunity to discuss educational problems with the German Ministries of Education. The Military Government was most thoughtful for the convenience and comfort of its guests. Itineraries were planned for each day and, in the main, carried out. It was unfortunate that the time given to Bavaria was considerably shortened by the Mission itself. Instead of the eight days assigned by the American educators in charge in the American zone, only four were spent in Bavaria, which is nearly half of the whole area assigned to our occupation forces. Hence, the picture we received of this Land was not as complete as for Greater Hesse or Württemberg-Baden. After visiting all the cities in our zone and meeting with the different Laender Ministries, the party returned to Berlin to compile its report. The report gives a pretty fair picture of the educational program which the Germans have set up in the American zone under the direction of the Military Government.

PRESENT CONDITIONS

The first part of the Report consists of a summary of the current factors conditioning German education. These factors are: the special character of German culture, and the present situation, including the military occupation and the spiritual and physical consequences of total defeat. The physical destruction of the German cities is appalling. Every city of Germany, with the single exception of Heidelberg, is from thirty-five to ninety-five per cent destroyed. The universal hunger due to the food shortage is evident on all sides. Even with the recent rationing advance, the Germans in the American zone receive only 1,550 calories per day. Housing facilities are totally inadequate, resulting in a terrible over-crowding. The general average for the American zone is two people per room. In some sections, notably Kassel, it is four

persons per room. Few people have sufficient clothing. In our zone twenty-five per cent of the people have no shoes. Recently, a survey in Berlin revealed the fact that 25,000 people in the American sector alone were without shoes. The crowded living conditions, together with the lack of soap, have helped to spread children's diseases and tuberculosis. Fewer than half of the school buildings are undamaged. All of this, of course, is due to war destruction and the general break-down of the German economy. There is no hope of any alleviation of these physical conditions until this break-down is repaired. It is practically impossible to sell democracy to a hungry people. Neither the teachers nor the pupils can give adequate attention to their work in the schools, when cold and weak from hunger.

TEACHERS, TEXTS, STUDENTS

There is also a most serious and crippling teacher shortage, due to the denazification program. Seventy per cent of the elementary school teachers and sixty per cent of the secondary teachers were eliminated because of their nazi activities. The same program is also the principal cause of the lack of textbooks. These were thoroughly studied, and all books teaching any kind of nazi or militaristic doctrines were destroyed. With the destruction of the buildings went also the destruction of educational equipment of all kinds. Into this badly housed, inadequately staffed and poorly equipped school system has poured a veritable flood of students. In addition to the backlog of war veterans, who, after six years away from their studies, are trying to resume training, there are great numbers of displaced persons, refugees and students expelled from neighboring states. It is this latter group of expellees which has complicated the school situation in every German village and town in the American Zone. They come from Silesia, Sudetenland and other provinces of the East.

There are no accurate figures to be had concerning the numbers, but the estimates run from twelve to fourteen million of the so-called Ethnic Germans, who have been expelled from their ancestral homes by the Poles, Czechs and Russians under the Potsdam Agreement. Even the smallest one-room school in a remote Bavarian village has found its facilities unexpectedly taxed by up to twenty-five per cent of new students. The fact that many of these students do not speak German at all only adds to the general confusion of an already terribly difficult situation. Most of the teachers are not in the prime of life, the average age being fifty-two. They are teaching double-time, six days a week, an average number of ninety pupils. And this winter these same teachers are going to be cold as well as hungry, for no German home has any coal.

Despite the hopelessness of the present situation and difficulties of every kind, the German youth exhibit a widespread eagerness to participate creatively in the rebuilding of their nation. They are especially eager to make contacts with the outside world. After being behind an intellectual iron curtain for the past twelve years, they are hungry for knowledge of what has happened in the world from which they have been cut off. This is one of the hopeful signs one finds among the German people, who are otherwise discouraged and apathetic.

PRINCIPLES FOR REEDUCATION

But when it states the principles of the basic undertaking of reeducation on the positive side, the Report becomes vulnerable to attack. In the treatment of the development of democracy, statements are made which do not present a true picture either in the immediate past, the present, or in the trends as indicated by the swift change of events. One of these statements is tantamount to an attack upon the German family as the seat of autocracy. It may be true that the Prussian father was an autocrat, but this so-called traditional Prussian family has not been typical of Germany as a whole in recent times. Carl Landauer in the *Journal of Modern History*, September, 1946, says: "One has to discard the idea that German youth was under the domination of a stern parental authority. Since the end of the nineteenth century, family life has disintegrated much more in Germany than in the United States." Hitler did everything in his power to destroy the solidarity of the family by his corruption of youth. This he did in the name and interest of National Socialism. It ill-behooves us to attack the family and advocate its disintegration in the name of democracy. Both attempts are equally dangerous. Gertrude Stein's saying, frequently quoted by American educators, that democracy will never take root in Germany until the Germans are taught disobedience, is in the same vein.

A recent survey made by the Military Government in Marburg revealed that a majority of young people polled agreed that strict obedience is an important aim of education. American commentators on the survey considered this an indication that the youth of Marburg were not yet imbued with democratic ideas. Does this imply that democracy advocates disobedience to authority and law? Does democracy connote disobedience to parents? Surely these commentators do not mean that it does, but their remarks would lead to that conclusion. To function properly, democracy, more than any other form of government, demands that each citizen have the virtue of obedience and respect for constituted authority. To ridicule obedience to parental authority and to advocate disobedience is actually an attack upon democracy at its roots. The child who respects and obeys his parents will be inclined to respect and obey civil laws, just as the child who is not taught respect and obedience to parents will surely not give voluntary respect and obedience to the regulations of his government. Hence, the attack on the German family is not based on facts and is pernicious in its consequences for democracy.

The second statement which does not meet the facts in Germany today is a charge that the churches are fighting among themselves, particularly over youth. This is simply not true. As a matter of fact there is more of a unified Christian front in Germany today than there has been for generations. There are no longer any Catholic or Protestant political parties. The Evangelical churches and the Catholic Church represent nearly the total religious life of Germany. In the American zone the Catholics number fifty-three per cent of the population, a figure probably considerably increased by the great number of expellees flooding the country, while the Evangelical church has forty-three per cent. Both are united in a non-denominational, middle-class party on a Christian basis, called the Christian Democratic Union (CDU). This party, though hastily organized and having many difficulties to face, is making progress throughout the British and American zones. Protestant as well as Catholic leaders are beginning to realize that Germany is now the frontier of the leftist and communist movements spreading like a flood over Europe. Both groups were staunch opponents of nazism, and today realize the danger to Christianity from the even more virulent form of socialism overshadowing the world. Dr. Schramm, Minister of Education for Greater Hesse, a Catholic, and Pastor Frika of Frankfurt expressed it thus: "Like Vienna of old, the bastion which stemmed the tide of the Moslem invasion, we Christian Germans today are in the front line of another pagan invasion from the East. Hence we must present a united front." This is concrete evidence of unity, not friction, among the churches in Germany; nor was evidence of conflict between the churches along social or political lines apparent anywhere in the American zone.

DEMOCRACY AS PHILOSOPHY

Moreover, this same section of the Report which was intended to give the Germans a clear idea of practical democracy is an over-exaltation of this political philosophy. In the whole statement of democratic principles there is an implication that democracy should rule man's entire life—his thoughts, words and deeds. It implies that it should even govern his relations with Almighty God. To imply that a creature's relation to his Creator should be democratic, approaches blasphemy, if one accepts the premises of the statement: namely that democracy means total equality. This statement also seems to imply that political and social democracy are equivalent. This, of course, is not true. England, for example, is a political democracy, but not a social democracy. The over-exaltation of democracy, the confusion of social and political democracy and the implication that democracy should over-shadow even the Church of God, are bound to cause confusion and lead to misunderstandings in the German mind. When the Report states the facts (as the Mission saw them), draws conclusions from them and makes recommendations, it is well done, consistent and in keeping with the general public-school philosophy in the United States. When it wanders into the field of philosophy and speculation, it is, to say the least, on

dangerous ground and enters into the field of controversy. Naturally, also, some of the findings and recommendations of the Report might be controverted.

CONFESSIONAL SCHOOLS

One of the most controversial issues encountered by the Education Mission was that of the Confessional Schools. These schools are not understood by many in this country, nor is the situation which they face at present realized. To understand the issues at stake, and particularly to interpret the Report's statement on Confessional Schools, it is necessary to keep certain factors in mind.

The first factor is that all schools throughout Germany, with very few exceptions, are public schools. The Government controls all appointments, curricula and textbooks. Private institutions, including church groups, are admitted into educational sponsorship in a merely auxiliary capacity. The Weimar Republic, Article XIV, implemented by the Decree of April 28, 1920, declared that what few private schools had existed in the field of primary and secondary education should disappear. The regulation was never enforced and a few continued until 1936. In 1941, only fifty-five primary and secondary private schools, most of them in rural districts, remained. Even their curricula, personnel and textbooks were controlled by the Reich.

The second factor in German education was that since 1919 the educational system, in principle, was non-denominational, and religious instruction was optional. This principle was laid down in the Weimar Constitution, Article 146, but was modified by providing that primary schools with a denominational teaching staff and with compulsory religious instruction should be established in those communities where groups of parents insisted on it. In practice, such schools were open to pupils of any denomination. Under this modification both Catholics and Protestants had their own schools, which are called Confessional Schools (*Bekenntnisschulen*). These outnumbered the non-denominational schools (*Weltliche-schulen*) by five to one, until the early years of the Nazi regime. Their position was strengthened by the Concordat of April, 1933. The Nazi Party attacked the Confessional Schools and replaced them by the Community Schools (*Gemeinschaftsschulen*), a type of school differing only in name from the *Weltlicheschulen* of the Weimar Republic. Yet, despite the pressure of the Nazi party, the ratio of denominational schools to non-denominational schools was still two to one as late as 1941.

The third factor to be kept in mind is that the Church and State in Germany were much closer in their relationships than in the United States. Even Hitler failed to break this relationship entirely, which applied to Catholics as well as Protestants. The pre-Weimar system of state financial support continued under the Republic. Religious instruction was retained in the public schools. The state even supported the schools for the training of ministers of religion through the retention of theological faculties at the Universities. Even now, under the chaotic conditions existing in Germany, the people continue to

pay their Church tax. The American Military Government at the beginning of its occupation recognized the traditional relationship of Church and State on the assumption that the Germans would wish to re-establish their domestic arrangements in the pre-nazi pattern. Hence, in the matter of religion and education the principles and practices under the Weimar Republic were incorporated in the directives issued by the Military Government.

This meant the return of religious instruction in all schools, whether confessional or community. Religious instruction has traditionally been part and parcel of German education, particularly on the elementary level. Such instruction has been imparted in both private and public schools, in confessional and community schools. By confessional schools is meant either a Catholic or Evangelical school in which there are only Catholic or Evangelical pupils and teachers. They are the counterpart of the American parochial school, except that in Germany they do not adjoin the church physically, and they have always been state-supported. A community school is one attended by members of all churches or none, in which religious instruction is given by teachers or pastors and priests of the respective religions to their own members. In the past, both types of schools have been conducted throughout the country, although the confessional schools outnumbered the community schools by five to one. With the re-establishment of the German educational system, the question of confessional schools immediately came to the fore. Ninety-six per cent of the population of the U. S. Zone belong to two religious groups, Catholic and Evangelical. The vast majority of the membership of these two groups desires religious instruction in the schools.

AMG AND DENOMINATIONAL SCHOOLS

The American Military Government has recognized this desire of the German people for their children to have religious instruction in the schools. The Military Government Regulations on Education and Religious Affairs, under Title 8, Section C, state:

At the request of parents, guardians, or of such other persons as may have the legal right to determine the education of the child, schools of their creed or philosophy of life are to be established within the framework of the general system of elementary education, provided a suitable number of pupils are concerned.

This regulation gives full approval to the confessional school and was, in the view of the Education Mission, considered a wise policy. Private religious schools were permitted to reopen at once, especially those taught by the nuns, for with them the denazification process was quite simple. No nuns had been members of the Nazi Party or in active sympathy with the Nazi regime. The authority for the re-opening of private religious schools was given in the same directive quoted above, as follows:

Secondary schools may be maintained and directed by religious organizations, but, unless the wishes of the people of a given Land or equivalent unit have clearly changed on this traditional policy, no elementary school shall be so maintained and

directed except in special circumstances, such as the possibility of serving a definite educational interest or the lack of a publicly-supported school.

When it came to the implementation of the Military Government Directives, many difficulties were encountered in regard to the confessional schools. These difficulties were chiefly physical. As stated in the Report:

In addition to the variation of practice and opinion in the different Länder, the whole question has been further complicated by the influx of hundreds of thousands of refugees. This influx of people from outside into hitherto religiously homogeneous communities, to say nothing of other war-caused displacements, has created a hitherto unknown religious pluralism in German communities. This pluralism may be more or less permanent. In view of this, it will be difficult to secure the rights of minorities and to preserve the unity of the community within the old pattern. Moreover, the physical difficulties of the present, such as the lack of school buildings, teachers, books and equipment, offer almost insuperable obstacles to the immediate establishment of confessional schools in all the sections of the Zone where they are desired.

Despite these obstacles, a great many confessional schools are now operating in the American Zone, particularly in Bavaria. In fact, even today the confessional schools outnumber the community schools in the southern part of our Zone. In the ruined cities and larger towns the Military Government has been forced to establish the *Simultanschule*, or community school. Under these circumstances and for these reasons the Report expressed its accord with this policy as a temporary expedient. The Mission also expressed its approval of the Military Government's policy of recognizing the right of the parents to send their children to the school of their choice, and stated that the policy of approving the community school be continued only until the present conditions are improved and the confessional school, in accordance with the wishes of the people, can be re-established. Thus the attitude of the Military Government has been quite fair. It recognizes the traditional school arrangement in Germany concerning the teaching of religion. It states clearly and definitely the American and democratic principle that education is primarily the right of parents. It leaves the choice of confessional or community school up to the German people themselves. If the Military Government has given the impression that it favors the community school, it is due to the fact that physical conditions in many places permit no other type. Wherever possible, and desired, it has permitted the re-opening of confessional schools.

What kind of schools do the German people wish? In general they all wish to return to the educational principles and practices of the Weimar Republic. The Catholic Hierarchy is unanimous in its desire for the return of the confessional school. In their annual Fulda Conference, July 1-3, 1946, the Bishops of Germany expressed their conviction that the confessional school represents the best type of school, and they requested its re-establishment wherever possible. They further stated that Catholic parents had clearly expressed their will in this matter; that the confessional school was a recognition of the

rights of parents in education; that the Weimar Constitution fully entitles them to the school of their confession in accordance with the Reich and Bavarian Concordats; that in any democratic and liberal system freedom of conscience must be maintained at all costs; and that the present difficulties do not affect the principle of the rights of parents, for those difficulties are but temporary. Catholic leaders, such as Cardinal von Preysing of Berlin, recognize the obstacles to the immediate re-opening of the confessional school everywhere. They also realize that in many places the Church may have to accept the community school for some time to come, but the right to have their own schools supported by the State, must be maintained. In particular they wish to have the rights of parents in education clearly defined and adequately protected. This wish was recognized by the Mission, and the directive of the Military Government stating this right was incorporated in its Report with approval.

In regard to the wishes of the Evangelical churches, their unanimity on this question of confessional schools is not quite so clear. Confessional schools have been traditional with the Protestants as with the Catholics. Many of their leaders are as outspoken in their favor as the Catholic bishops. They, too, have accepted the community school, recognizing its necessity now in many places as a matter of expediency. There does seem to be some evidence of willingness of the part of some Evangelicals to accept the community school on a permanent basis. It was from these two groups—the Catholic and Evangelical—that the Mission received its guidance and information on the confessional school question. The Statement on this question in the Report embodies the wishes and educational principles of the German Church leaders. Further very serious problems raised by the second part of the Report will be discussed in a later article.

Czechoslovakia revisited

E. M. Voyta

If a visitor comes to Czechoslovakia from the West with the expectation of finding a country devastated by the war and entirely in the Russian sphere behind the Iron Curtain, he will experience a great surprise at his very entry into Prague. The ancient, beautiful city is untouched by war except for the destruction of the famous Staroměstské Náměstí (Old Town Square). Crowds of well dressed people stream through the streets, the store windows are full of beautiful wares, the coffee-shops and restaurants serve good food—everything gives an impression of order and normality and, in comparison with other countries on the European continent, of economic prosperity. A foreigner can move around and travel all over the country freely and without interference. On the streets French, English and Swiss newspapers can be purchased, and in the public reading rooms of the American and British Embassies the Prague citizen can read

through the entire range of foreign publications. Czechoslovakia, then, is not behind an iron curtain—at least, not for the present.

And yet to the visitor who knew the first Czechoslovak Republic it is obvious that the new Czechoslovak State has lived through, and is still living through, a period of deep political change, which is reflected in cultural, economic and even private life. The first Republic was a democratic land, built in the spirit of the humanistic teachings of the first president, the great T. G. Masaryk. In the present Republic the Communist Party, thanks to favorable circumstances, is attempting to change this western-minded country into one entirely dependent on the Soviet Union—economically, politically and culturally. What is going on in Czechoslovakia today is, to put it shortly, nothing but an attempt to shunt toward the East a nation which has always been traditionally linked with the West.

RUSSIAN INFLUENCE

Dependence on Russia is evident in Czechoslovakia at every step. In all schools, in all public buildings, there are portraits of Stalin beside those of President Benes; and in the Ministry of Information, which is entirely in the hands of Communists, even the portrait of President Benes is missing and the walls are decorated only with large portraits of Stalin. All important positions have been taken by the Communists. The Ministry of the Interior, led by Communists, organized the police into an entirely communist body, under the name of SNB (*Svaz Narodní Bezpečnosti*—Committee of National Security) and the disorder and terror inspired by this organization has been recently the subject of a sharp comment by several representatives in the Parliament, where the SNB was publicly accused of being merely an organ of the Communists.

The nationalization of industry, on which all four political parties agreed, gave a large measure of power to the so-called plant councils, which are an organ of workers' inspection and control in every industrial plant. These workers' councils bring chaos into industry and slow down production. That Czechoslovakia's industry is still lagging is not a result of the nationalization as such, but of bad management by the Communists, who instead of experts and qualified specialists place incompetent Party members in leading positions. Through the communist plant councils Czechoslovakia's industry has lost many of its most talented specialists. Considerable indignation was provoked not long ago by the case of two of the best porcelain experts, Josef Ehrlich and Jan Lowenstein, directors of the nationalized porcelain industry. They threw up their positions and left the country, giving publicly as the reason of their departure the terror of the communist plant councils, which made any organization of the production impossible. There have been many similar cases. This difficulty is all the more acute because of the catastrophic shortage of labor. With the deportation of three million Germans, the majority of whom were qualified workmen, Czech industry suffered a severe blow and the problem of insufficient labor sup-

ply is one of the greatest handicaps of the Czechoslovak economy.

Like industry, agriculture also is going through a grave crisis caused by the absolute lack of labor. To this is added the uncertainty of the Czech peasant class about their future in a state so fully under Russian influence. The whole agricultural countryside has been disquieted in the left few months by reports that the Government was considering a gradual transformation of family-owned farms into large *kolkhozes* after the Russian model. Minister of Agriculture Duris on September 26 denied these reports during a bitter discussion in the Parliament, but failed to calm the anxiety of the peasant population.

THE PRESS

The Czechoslovak press is not entirely controlled. It is true that no private person has the right to publish newspapers; only organizations which obtain a license from the Ministry of Information can do so. Yet there is no censorship of the press, and the democratic newspapers criticize the local Communists with comparative freedom. Vigorous controversies and debates between communist and non-communist newspapers are frequent. On the other hand, the complete control of the Ministry of Information by the Communists gives the communist press a greater supply of paper, newsprint and technical equipment than other papers. There is only one thing which cannot be done by any Czech or Slovak paper: criticism of the Soviet Union is absolutely prohibited. The foreign policy of Russia is defended by all papers, internal conditions in Russia must be praised, and cannot be discussed. The only difference in this respect between the communist and non-communist press is, whereas the communist press writes of the Western world constantly in a hostile manner, the democratic press is more or less silent on Russia's inner problems and writes of the West with sympathy and friendship. The campaign of the communist press against Great Britain and the United States is bitter and malevolent, and in September reached such a pitch that the British Embassy felt compelled to protest publicly against the printed untruths. The communist papers abound with hatred against America and miss no opportunity of attacking the "imperialistic United States." The same tone is also taken by the weekly newsreel put out by the Ministry of Information to be run in conjunction with every film in the movies. Recently, for instance, a picture of the newly built Dnieprostroj was shown with the oral comment: "Thus Russia works on work of peace." Then followed a sequence on the atomic bomb at Bikini with the comment: "Thus the United States prepares for war."

The cinemas are flooded with Russian films, mediocre for the most part, all of which propagandize for communism. Almost as numerous as the Russian are the British films. The first American film, introduced only this October, was the well-selected *Wilson*. It is interesting to note that only a small fraction of the population is fond of Russian films. Most people are disgusted by their communist bias and prefer British films. The re-

mark is often heard: "When I leave a Russian movie, I realize that we Czechs belong to the West and not to the East!" On the whole there is truth in the saying current in Prague: Russians committed two mistakes in Czechoslovakia: they showed the Czechs Russian films—and the Russian Army.

Only someone who visited Czechoslovakia and has had an opportunity to talk with country people, mainly in Moravia and Slovakia, can obtain an impression of the terror which the Russian Army has left behind. Especially in Slovakia the robberies and pillage reached such dimensions that recollection of the Russian occupation will never disappear from the memory of the people. In Slovakia, besides looting, Russians deported many thousands of Slovaks, among them Dr. Micura, co-founder of the Slovak People's Party and a loyal supporter of Dr. Benes and Dr. Spiasak, the former Ambassador to Hungary. Nothing has been heard of the fate of these deportees, and the attempts and efforts made by the Czechoslovak Government to effect their return has so far been without result. It is commonly known that the Russian secret police (MVD) is at work in Czechoslovakia, and in October there occurred again a few instances of arrest of Czech citizens by them.

The anti-Russian mood of the Czechs and Slovaks is also accentuated by the gradual realization that Russia is exploiting Czechoslovakia economically. Nobody knows exactly the size of Czechoslovak obligations towards Russia, but it is generally known that all factories, especially those in the textile field, have until now worked almost exclusively for Russia; and that the official rate of exchange for governmental trade with Russia set the rouble at ten Czechoslovak crowns, although the official commercial rate is five. It is also generally known that Russia demands twelve billion crowns for the locomotives and military vehicles left in Czechoslovakia by the Germans. Great discontent is also caused in Czechoslovakia by the realization that the Czechoslovak Army is a mere satellite of the Russian army.

As far as religious conditions are concerned, the quiet, but persevering struggle of Czech Catholics continues: they are fighting for their schools, for the right to radio broadcasts (radio till now is entirely in the hands of Communists), for a wider spreading of the Catholic press. A measure of success for Catholics in Bohemia and Moravia was achieved when instead of the fantastical Communist Prof. Zdenek Nejedly, the excellent Catholic layman Dr. J. Stransky was nominated Minister of Education. In Slovakia the situation for Catholics is much worse, and Catholic schools in Slovakia are still closed. Although the Communists in Slovakia lost the election and the Democratic Party has a majority, the Communists still occupy all the leading positions, and their aggressiveness and hostility towards Catholics cause severe strain and tension, which may some day break into an open struggle. Slovak Catholic newspapers published in the United States have been outlawed in Slovakia, and the same measure is being prepared for all Swiss papers. Slovak students who wanted to visit the Pax Romana Congress in Fribourg this summer could not obtain per-

mission to leave the country, and up to the present many Slovak Catholics have asked in vain for permission to travel to the United States. It looks like a dress rehearsal for drawing the iron curtain down over Slovakia.

In spite of all the aggressiveness of the Communists, democratic groups in Czechoslovakia are organizing resistance and have achieved some remarkable victories. The draft of a communistic constitution which was prepared by the Communists and was to have been forced on the Government through threats was rejected, and the constitution will be drafted by the Parliament. The two-year plan for economic reconstruction which the Communists wanted to use for the strengthening of their position and for the eventual liquidation of all private enterprise was accepted by the Parliament for its own drafting, working out and voting on by regular parliamentary methods. A great success of the democratic Czechs is also the recently announced economic agreement between the United States and Czechoslovakia, in which Czechoslovakia subscribes to the United States' liberal, multilateral world trade policies. This agreement means a great victory for western-minded Czech economists and politicians, and a great defeat for the Communists, who advocated favoritism towards Russia.

HOPES AND FEARS

Both democratic political parties, the People's Party and the Czech Socialist Party, are well organized and have a number of capable people. The prestige of President Benes is great and the democratically minded Czech citizens see in him their ally. President Benes himself, in his recent interview with the journalists, repeated his personal disagreement with Marxist ideology. The university students are vigorously anti-communist, and in the recent elections in the university clubs the Communists were defeated. Unless the Communists are supported by Russia—perhaps through secret diplomatic pressure on President Benes and the Government, with the usual threats—there can be no doubt that democratic forces in Czechoslovakia will win. And if such a victory is won, Czechoslovakia will surmount quickly her economic problems. A leading Czech democratic statesman told me: Czechoslovakian industry has such sound roots that not even the Communists will be able to destroy it.

The uncertainty and fear of Czech democrats lies in the consideration that no one—not even the President of the Government—knows what intentions Russia has toward Czechoslovakia. Will Russia be content with the mere support of her foreign policy by Czechoslovakia and will she allow Czechoslovakia to arrange her inner life with the maintenance of religious freedom and parliamentary democracy? Or does Russia plan to bring about a gradual communization of the country, and to annex it later completely into her communist Slavic bloc and isolate Czechoslovakia entirely from the Western world politically, economically and culturally? Does Russia plan to draw down her iron curtain also over Czechoslovakia? This is the question all democratic Czechs and Slovaks are asking with great anxiety. But only the sphinx of Moscow knows the answer.

Wanted: more Catholic sociability

Mother Agatha, O.S.U.

The Federal Council of Churches of Christ in America has recently commented unfavorably upon the consequences of mixed marriages, and has pointed to them as a source of friction in the relations of Protestants and Catholics. The Catholic Church likewise agrees that such alliances are inadvisable and are conducive to the weakening of the faith of the parents and to the loss of it in their children. It is in no spirit of narrow-mindedness, therefore, or out of a lack of regard for the high character and sterling integrity of our fellow citizens of other faiths that the Church encourages her children to marry within the fold.

This implies, however, that Catholic young men must have ample opportunities of meeting in a social way young women of their own faith. It raises the whole question of a Catholic social life calculated to promote acquaintance and friendship among our young people of both sexes. In a population where we are outnumbered five to one, it is obvious that if no organized effort be made to foster a Catholic social life, partners for life will be chosen in increasing numbers from those outside the Catholic fold.

Is Catholic social life so organized as to enable our young people to attain the Church's ideal of a Catholic marriage? Here is a weakness, pointed out by prelate, priest and layman, and deplored by all.

In order to suggest proper constructive measures, let us first glance at our present social organization to see how difficult it renders social acquaintance among our young people and thus tends to defeat the very end which we at least strive to achieve, namely, Catholic marriage. Let us begin with our schools. Above the grades it is the common practice, where resources permit, to segregate the sexes. In separate buildings the girls are taught by sisters, and boys by brothers and priests. This segregation of the sexes during high school is continued in a good many places into our colleges and universities.

Without any expression as to the relative merits of the educational efficiency of segregation and of coeducation, we merely point here to the fact that our educational system keeps our young people during the years of adolescence and of young manhood and womanhood in two separate worlds where points of contact are few and far between. It is only in recent years that some of our Catholic universities and colleges have been willing to hazard the entrance of young women into their halls of learning. Apparently the distraction has not proved too great, for coeducation at the college level is markedly on the increase.

Not only has the custom been to establish separate high schools and colleges for the education of young

men and women, but also to permit few, if any, social relations between the student groups at the two schools. Even when such colleges are adjacent, prefects and teachers have exhausted all their ingenuity in keeping the students from meeting one another. Walls, of stone or of prohibitions rigorously enforced, prevented the acquaintance of Catholic college men with Catholic college women. Such acquaintances as were formed were largely surreptitious—achieved by climbing over a stone wall or outwitting a prefect who momentarily relaxed his vigilance.

Until recently the sisters in charge of a college for girls, situated in the vicinity of an institution of higher learning for Catholic men, accompanied their girls on the train to a large city where most of them lived. This they did for fear the young ladies might meet some of the Catholic men returning on the same train. The acquaintanceship and friendship of Catholic women with young men of the same faith and of similar culture was strictly taboo. In their home parishes, these young people listened to sermons on the dangers and evils of mixed marriages. Instead of helping them by constructive measures to avoid such marriages, our colleges have at times unwittingly tended to render such unions an unlikely occurrence.

If we were to set about to bring together two groups of Catholic young men and women of congenial interests and similar culture with a view to fostering happy Catholic marriages, where else would we turn but to the students at the very institutions which were striving by might and main to keep them apart? Is it any wonder that the graduates of our Catholic colleges and universities, in about the same proportion as their co-religionists who did not enjoy the same educational opportunities, have sought their life partners from among those outside the fold? The wonder is that they have not done so in



even larger numbers. Happily the situation is improving. High schools, and especially colleges, located in the vicinity of similar institutions for Catholics of the opposite sex, do not frown so severely as formerly upon the formation of friendships between their respective student bodies.

The simple truth, so persistently ignored in the past, that such students will ultimately marry, and if they are not allowed to meet Catholics of congenial culture are likely to marry non-Catholics, is at least beginning to be recognized. That there is still much ground to be covered in this direction is recognized by none more frankly than by our forward-looking Catholic educators themselves.

As one educator put it recently to the writer: "Unwittingly we have acted on the assumption that most of our students were preparing to enter the religious life, ignoring the practical necessities for their entrance into the matrimonial state, into which about ninety-five per cent plan to go."

Catholic men's colleges

Allan P. Farrell

Reports of unexampled increases in college and university enrollments were confirmed and illustrated by President Raymond Walters of the University of Cincinnati in *School and Society* for December 21. That report on College and University Attendance included most of our Catholic higher institutions; but not all. Nor did it attempt to compare present with prewar attendance.

The following survey embraces all Catholic universities and all four-year Catholic colleges for men, with these exceptions: Marianapolis College in Connecticut, which did not accept college students this year, and the new Catholic colleges for men—LeMoyné, King's, College of Steubenville and the Lewis School in Chicago—which do not fit into a comparative survey.

Total enrolment in these 68 colleges and universities is 153,908, as compared with a prewar peak (roughly 1939-40) of 91,444—an increase of 68 per cent. Both full-time and part-time students are included in these statistics; but the large majority are full-time, as may be seen from a sampling: of St. Norbert's 725 students,

all but 5 are full-time; 1,101 of St. Ambrose College's 1,203; 2,081 of St. Bernardine of Siena's 2,602; all of Iona's 1,015, of Holy Cross' 1,499, of Notre Dame's 4,500; 5,400 of Detroit's 7,619.

Twelve institutions report enrollments in excess of 4,000—DePaul, St. Louis, Fordham, Detroit, Loyola of Chicago, Marquette, Seton Hall, St. John's of Brooklyn, Georgetown, Boston College, Notre Dame and Duquesne, in that order; and Villanova and Catholic University have all but 4,000.

Of the 68 institutions, 20 show more than a 100-per cent increase over their peak prewar enrollment. All but 2 of the 20 are "smaller" Catholic colleges—only Seton Hall, with 176 per cent increase, and Detroit, with 101 per cent, are among the larger schools. Yet quite a number of the "big" schools report high increases: Georgetown, 89 per cent; St. Louis 86, Catholic University 83, Boston College 77, Marquette 72, De Paul 64, Loyola of Chicago 53, Villanova 51. University of Portland (Oregon) has the largest increase of all—233 per cent.

The proportion of veterans, which does not show up in the statistics, is very large: 3,500 out of 4,500 at Notre Dame; 3,898 out of 6,308 at St. John's, Brooklyn; 325 out of 514 at St. Joseph's, Collegeville, Ind.; 1,864 out of 2,602 at St. Bernardine of Siena.

	1946-47 Enrollment	Peak pre-war Enrollment	Per cent increase
Aquinas Coll., Grand Rapids, Mich.	503	250	101
Assumption Coll., Worcester, Mass.	108	100	8
Boston Coll., Boston, Mass.	4,618	2,597	77
Canisius Coll., Buffalo.	2,445	1,213	101
Carroll Coll., Helena, Mont.	312	191	63
Catholic Univ., Washington.	3,657	2,000	83
Creighton Univ., Omaha.	2,948	1,520	94
Dayton, Univ. of.	2,885	1,524	89
DePaul Univ., Chicago.	11,506	6,981	64
Detroit, Univ. of.	7,619	3,493	101
Duquesne Univ., Pittsburgh.	4,107	3,407	20
Fordham Univ., New York.	8,150	6,003	35
Georgetown Univ., Washington.	4,850	2,562	89
Gonzaga Univ., Spokane.	1,620	1,059	52
Holy Cross Coll., Worcester, Mass.	1,499	1,198	25
Iona Coll., New Rochelle, N. Y.	1,015	385	163
John Carroll Univ., Cleveland.	1,926	972	98
LaSalle Coll., Philadelphia.	1,500	509	175
Loras Coll., Dubuque, Iowa.	1,518	748	102
Loyola Coll., Baltimore.	1,025	410	150
Loyola Univ., Chicago.	7,292	4,760	53
Loyola Univ., Los Angeles.	1,300	771	68
Loyola Univ., New Orleans.	2,674	1,990	34
Manhattan Coll., New York.	2,200	1,200	83
Marquette Univ., Milwaukee.	7,248	4,198	72
Mt. Angel Coll., Oregon.	60	114	-90
Mt. St. Mary's Coll., Emmitsburg, Md.	626	339	84
Niagara Univ., N. Y.	1,701	1,100	54
Notre Dame, Univ. of.	4,500	3,196	40
Portland (Oregon), Univ. of.	1,500	450	233
Providence Coll., Providence, R. I.	1,950	1,388	40
Quincy Coll., Quincy, Ill.	485	150	223

Regis Coll., Denver.	497	229	117
Rockhurst Coll. Kansas City, Mo.	1,059	894	18
St. Ambrose Coll., Davenport, Iowa	1,203	550	118
St. Anselm's Coll., Manchester, N.H.	436	302	44
St. Benedict's Coll., Atchison, Kan.	430	331	29
St. Bernardine of Siena Coll., N. Y.	2,602	989	163
St. Bonaventure Coll., N. Y.	1,481	902	64
St. Edward's Univ., Austin, Texas.	163	275	-68
St. Francis Coll., Brooklyn, N. Y.	750	300	150
St. Francis Coll., Loretto, Pa.	490	170	188
St. John's Univ., Brooklyn, N. Y.	6,308	6,628	-5
St. John's Univ., Collegeville, Minn.	795	577	37
St. Joseph's Coll., Collegeville, Ind.	514	372	38
St. Joseph's Coll., Philadelphia.	1,559	476	227
St. Louis Univ.	9,000	4,830	86
St. Martin's Coll., Lacey, Wash.	336	245	37
St. Mary's Coll., California.	738	489	46
St. Mary's Coll., Orchard Lake, Mich.	94	234	-148
St. Mary's Coll., Winona, Minn.	450	382	17
St. Mary's Univ., San Antonio.	1,089	875	24
St. Michael's Coll., Winooski Park, Vt.	629	325	90
St. Norbert's Coll., West De Pere, Wis.	725	348	108
St. Peter's Coll., Jersey City.	1,113	665	67
St. Procopius Coll., Lisle, Ill.	293	150	95
St. Thomas Coll., St. Paul, Minn.	1,694	850	99
St. Vincent Coll., Latrobe, Pa.	638	300	112
San Francisco, Univ. of.	1,800	1,071	68
Santa Clara, Univ. of.	900	697	29
Scranton, Univ. of.	2,514	989	154
Seattle Coll., Seattle, Wash.	2,469	1,042	136
Seton Hall Coll., South Orange, N. J.	7,065	2,560	176
Spring Hill Coll., Alabama.	769	567	35
Trinity Coll., Sioux City, Iowa.	75	96	-28
Villanova Coll., Philadelphia	3,941	2,609	51
Xavier Univ., Cincinnati	2,813	1,418	98
Xavier Univ., New Orleans.	1,030	929	10
	153,809	91,444	68

Literature & Art

The Penitential Garb

Albert Eisele

Ludwig Wisel's Easter suit was brown with hairline stripes. Hairline stripes were in style this year and so was brown. Ludwig, now that he was in his twenties, was getting a new suit each year. His last year's suit had been green, with a plaid effect.

People were streaming to Mass, some pausing outside the church to visit with friends, others going inside, although the hour was still somewhat early. Ludwig Wisel went inside and walked forward to the family pew, where he genuflected and knelt down. Before kneeling he carefully pulled up each trouser leg. Kneeling was so hard on new trousers.

Ludwig could hardly wait until Mass was over to be home and change into secondary Sunday clothes. He put his new trousers on a hanger and then surveyed them critically, to see if the Easter services, with all the alternate kneeling, standing and sitting, had blunted the sharpness of any of the creases, or left a telltale hint of bagging-at-the-knees. Then he slipped the vest and coat on the hanger, over the trousers, and hung the suit in the clothes closet. He hung it back against the wall, away from the light, where there would be no danger of the new cloth bleaching. There were some other garments hanging on adjoining hooks, and these Ludwig removed impatiently—he wanted his new suit to hang perfectly free, with no other clothes even touching it.

He brought the offending garments out to the light; he found them to consist entirely of vests. Vests, six or seven of them—all that was left of six or seven earlier suits of clothes. The sight of so many vests, all in such good condition, irritated Ludwig. Something was wrong, surely, with a civilization that permitted a suit of clothes to go to pieces, first, in its trousers, then in its coat, but never at all in its vest, which ultimately found its way to the closet, where it hung intact but useless.

Being of a very serious, if not eccentric, nature, and being entirely devoid of a sense of humor, Ludwig Wisel began to brood on this subject of the vests. He lived on a farm, and trousers and coats that had lost their Sunday fitness could always be worn on weekdays. But who, outside of a barber, maybe, or bartender, could make use of just a vest?

The same fastidiousness that he accorded to his clothes Ludwig extended also to his mental processes. A leftover vest was a loose thread, and Ludwig abhorred loose threads, in other fields as well as the sartorial. He was querulous in matters economic, political and religious, and it was in the latter field that he was most quarrel-

some, although here, as in others, he moved generally along the borderlands of the zealot and the fool. One Sunday the pastor spoke of misbehavior in church, which he denounced as sinful, and against this view Ludwig muttered for months, maintaining that under such circumstances the church would become an occasion for sin. Again, Ludwig was pained by the sight of abandoned prayerbooks and rosaries which he chanced to see lying in a box in the basement of the church, for why, he asked, should Catholics resign themselves to lost prayerbooks and rosaries when St. Anthony was available?

Curiously, it was on Easter Sunday that Ludwig Wisel's malcontent moodiness was at its highest and carried with it the sharpest resentment, for it was on Easter Sunday that he wore for the first time his annual new suit, which he was immediately forced to subject to the ordeal of kneeling, standing and sitting. The trousers took the heaviest punishment, what with all the kneeling; the coat was placed under strain when one made the sign of the Cross; but the vest—ah, what penitent ever beat his breast furiously enough to harm the vest? No vest ever suffered in this respect, and so always the vest would outlive its two fellow units, and then it would hang in a closet, as good as new, but useless, without a purpose in life, unsalable, unproductive, a reproach. And it was the Church itself that started a new suit on its road to ruin, since what was harder on new creases than the hearing of Mass? And didn't a person have a right to protect his new clothes during church services? Did the priest sit on his chasuble when he sat down at the *Gloria* or *Credo*? No; the altar boys always lifted it carefully over the bench.

When Ludwig Wisel was thirty he married, and out of the Church. His wife, while not hostile to her husband's religion, was indifferent toward it, and indifferent also as to whether or not her husband practiced it. Having left the Church, he at once forgot it, or tried to, and turned his attention toward finding some use for his annoying surplusage of vests.

Now that he was older and married he was no longer the fine gentleman of his youth, but he still bought more suits than the average man, and thus the vests kept accumulating. These vests constituted a problem which he had long ago accepted as a challenge, which had taken hold of him like a vice and which now gnawed on him like a rat gnawing on a potato or a shoat on an old bone. But this was one problem that he was going to solve. He had begun to realize, as the years passed, that he had not solved the problem of his spiritual state. He had thought that he had solved that once and for all when he left the Church, but he hadn't really had much inner peace since. He had left the Church, but he had

been unable to forget the fact that he left it. On Sunday mornings, during the Mass hour, he was uneasy. He didn't feel right. He began to long for the old Sundays when he went to Mass, even for those later days when he never used to stay for Benediction.

And so, painfully conscious of the fact that he had bungled the problem of his religion, he determined that he would not bungle the problem of his vests. He might fail in some fields, but he did not propose to fail in all. And that the vests were probably not as important as his religion, he would grant, but a triumph was always a triumph, in winning a game of checkers as much as in inventing a steamboat or flying machine. By Jove, he would master this business of the leftover vests!

And suddenly one day, he had it! (this was when the Great Depression had reached its darkest depths)—he would make all those vests into a pair of flynets for his team of horses. In those days farmers were making flynets out of gunny sacks—"Idaho Potatoes" would be proclaimed from one side of a horse, while on the other side there would be something about Spanish peanuts. Ludwig approached his wife and asked her if she would rip up all those vests and sew them together into two flynets about six feet wide and ten long.

"When I cannot even find time to do my own quilting, you ask me to sew old vests into flynets!" exclaimed his wife, and she gave him a look that quashed the proposal forever.

Ludwig's disappointment was keen. There was nothing that he knew of, outside of husking gloves, that wore out more quickly than horses' flynets, especially when made of canvas, gunny sacks or some other cloth material. The main reason for this was that flynets were used in hot weather and were thus subjected to a continuous round of salty horse-sweat, scorching sun, stiff hot winds and incessant fly-fighting on the part of the horse. In addition, in threshing-time chaff would drift out of the threshing machine and settle down like snow on the flynets to a depth of an inch or more, where usually it dried into a brown crust, under which the canvas or gunny sacking rotted with even greater dispatch. A pair of flynets seldom lasted more than one season, and, in early winter, when the last stubborn fly had been frozen to death, the farmer removed the flynets simply by tearing at the tatters until all had come away. What a grand and glorious feeling it would have been to Ludwig Wisel could he have torn away the remains of vest-flynets—ripped away and cast to the ground all those sweated, harness-worn, chaff-encrusted, fence-torn, stall-rubbed remnants that waved in the now-chill wind! Alas, it was not to be.

The years rolled on, with Ludwig remaining troubled by his unsuccessful struggle against the vests, and equally troubled by his unsuccessful struggle in the matter of religion. Then one winter he found himself a widower, and he also found that he missed his wife sorely, now that she was gone. It was true that she always thought that he slept too long mornings and that often she aroused him in the morning by pouring a jug of cold water in his face, with the jug seeming to say in its gurgling voice,

"Get up! get up! get up!" Well, he deserved to to be got out of bed by that method: he knew that he was slow—he knew that he was always putting on the storm windows when he should have been putting on the screens, and putting on the screens when he should have been putting on the storm windows—he knew that he was always pruning trees when he should have been spraying them, and spraying them when he should have been pruning.

Of course, there were many ways in which his dear wife might have acted more agreeably. When dinner was ready she sometimes shouted, "Let's feed the brute!" In muddy weather when he came to the door she always met him with a knife—to scrape off his muddy shoes. She had a way of saying to him, "Use your back and save your head, because your head is more valuable—or is it?" He was susceptible to violent sneezing, which came upon him instantly, and every time he sneezed his wife would shout, "Why don't you give warning? I'd just as soon have a tire blow out!"

But she could be sweet, too. Once after a quarrel had been patched up, she baked a nice cake and wrote on the frosting, "I Love You!" Another time he sold six hundred dollars worth of hogs, and when he was ready to go to town to get the money he asked her if she wanted to go along and she replied, "No. Just because you've sold six hundred dollars worth of hogs is no reason why I should go along and buy out the town!"



Yes, he missed her very much, especially now when he lived alone in the small house in town to which the two had retired, not long before her fatal illness. His youngest son, who had taken over the farm, invited him

to live with them, but Ludwig said no, he would stick it out by himself. So he continued to live alone, with a dog, and with his twenty-five vests, which he had brought to town with him.

But if he had retired from the world, he had not retired from the two problems which had beset him for so long—the problem of his religion, and the problem of his vests. The one was a spiritual and a major problem, the other a material and a minor. Yet both, to him, seemed equally important, and neither allowed him peace of mind or soul.

Nor was his stomach always serene, for his cooking was as eccentric as he himself. Finally he went to the doctor. The doctor said, "Job had an ulcer, and it was all over. You have an ulcer too, but yours is only in the stomach. You are lucky. I'll put you on a diet, which should make you feel better."

The doctor's mention of Job caused Ludwig to dig up the old and neglected family Bible and find out what he could about Job's ulcer. And in the second chapter he came upon a phrase which almost miraculously pointed the way to a solution of all his problems.

He got out his twenty-five vests and began pulling them to pieces. First he attacked the pockets; the threads protested, groaned, but gave way. Next he pulled at the

outer fabrics, ripped out the various linings, split the carcass into halves. Like some modern knight of La Mancha he fell upon that array of vests; one by one he sundered them, burst them, disjoined them, tore them, divided and subdivided them. Some of the vests were of sturdy material, and he was forced to put one foot in an armhole, and with his hands pull up on the other armhole. But Ludwig Wisel kept on, and soon he was stand-

ing in a sea of rags. He grabbed up some of these rags and draped them about his shoulders, in the fashion of one drawing on a cape or swathing himself in the dun habilaments of woe.

And now he at once began to feel better. He had offered atonement for his own sins. He had rent his garments. And next Saturday he would go to Confession.

Books

Kow-tow and hara-kiri

THE CHRYSANTHEMUM AND THE SWORD.

By Ruth Benedict. Houghton-Mifflin. 316p. \$3

The major military problem in the war against Japan was to understand the nature of the enemy. Being the most alien enemy the United States ever fought, Japan had to be understood before she could be coped with. Ruth Benedict, famous Columbia anthropologist, was assigned by the Office of War Information to study Japan. This book is her report.

The title is an odd one, yet fitting. Popular fiction has depicted the Japanese as aggressive, militaristic, insolent, rigid, resentful, treacherous and brave. How aptly are they characterized by the *Sword*. Yet the detailed study of their culture shows them to be esthetic, polite, adaptable, submissive, loyal, timid and conservative. In many ways, they are like the delicate flower, the *Chrysanthemum*. The contradictions are the warp and the woof of the Japanese make-up.

As a cultural anthropologist, Dr. Benedict writes from the point of view that each nation and tribe puts its stamp upon its men and women and children. Japanese patterns of behavior find their explanation in Japanese culture. After a detailed analysis of her sources and method, the author undertakes the explanation of the Japanese character.

One of the most inbred attitudes discovered by Mrs. Benedict is the confidence and faith of the Japanese people in hierarchy. They believe that man cannot live in society without social levels which are fixed and defined. Hierarchy is a social must, not only for the Japanese peoples, but even for all Orientals. And in the Far East, Japan intended that she should sit at the top of the

social ladder. The great social virtue is "filial piety." It means taking one's proper station according to generation, sex and age. The great motto is: Everything in its place. Every greeting, every contact must indicate the kind of social distance between men. The whole language deals in respect. It is not merely necessary to know to whom to bow but it is necessary to know how much one bows. The Japanese government has never been able to operate without acknowledging this concept of hierarchy. Self-government was permissible—but only in its proper place. It had no place at the top of the hierarchy, where the Lords ruled by virtue of their ancestral prestige. These top leaders asked only for popular support. And they got it easily. It was Japan's mistake, as it is the mistake of all countries, to think that they could exact of other nations what they exacted of themselves.

The army, peculiarly enough, was the one agency which functioned as a democratic leveler. It promoted men on the basis of merit, not of family, to a degree which could hardly be put into effect in other fields. In other countries, the army has been used to defend the status quo. In Japan, the army lined up with small peasants in repeated protests against the great financiers and industrialists. The army, for this reason, had popular support and held the whip hand over any cabinet.

The Emperor, however, was inseparable from Japan. He stood over all parties. He was all things to all men. He was the top hierarch to whom all owed the subjection of sons. Even the Jap prisoners of war held him blameless in defeat. Without him Jap order would have been impossible, because hierarchy is necessary to Japanese society. Without his order, the Japanese would have fought fatalistically unto death. The wisdom of MacArthur's policy in resisting the "liberal" demand for Imperial destruction was based upon his understanding of Japanese mentality.

The heart of Japanese culture, then,

consists in repaying debts, the least of which are financial. Society and customary obligations to those higher in the order of things must be met even though it involves self-destruction. This practical "justice" enveloped the ordinary citizen in a myriad of rules and regulations. To those within a certain order, he must act in one way. To those outside the order it was permissible to act in an entirely opposite fashion. A kind of ethnocentrism prevailed. Be kind to your wife, but enjoy the delicacies offered by the geisha girls. This was approved because the wife and the geisha girl were in two different orders. Be loyal to the Emperor's household, but destroy his chief advisor if he insulted your family. When involved in a contradictory set of obligations such as the foregoing, the only solution was hara-kiri.

To those interested in the story of Japan, this well-written, complete and scientific treatise will come as a breath of fresh air. Well has it been described as a "suggestive guide for the nations of the West in their effort to regenerate Japan, to make it the course of time a peace-loving nation qualified to take its place in the new world order."

GEORGE A. KELLY

"They are not ready"

A STAR POINTED NORTH

By Edmund Fuller. Harper. 361p. \$2.75

The interests of the American Negro might be better served if more emphasis were placed on his positive rather than on his negative qualities, on his abilities rather than on his retarded development, on his achievements rather than on the obstacles besetting his path. Reiteration of the grievances of the Negro, accompanied by pleas, however strongly or charitably expressed, to help him, is of doubtful value. The Negro does not need help; he needs a chance to be himself, a man among other men. The spotlight, then, should be turned full force upon what the

Negro has already accomplished for himself and for his country. A book like *A Star Pointed North*, therefore, while not a technical masterpiece, deserves a better hearing than that given to many a best seller polluting the literary atmosphere.

The story of Frederick Douglass, born the slave son of a slave mother and white father, is a fascinating one, covering as it does his escape from inhuman bondage in 1838 at the age of twenty-one, to his appointment as United States Marshal for the District of Columbia in 1877, the latter only one of a number of similar honors. The bare facts of his career may be found in any encyclopedia. Here in the novel by Edmund Fuller the man comes to life.

His years as a slave are told without distortion for the sake of effect and may be corroborated in his own autobiography. Immediately after his escape he married Anna Murray, a free Negro maid, and his life as a free man may then be said to have begun, though actually his freedom was not purchased until 1845 in England.

Then was to follow his affiliation with William Lloyd Garrison and his subsequent split with the fiery abolitionist; his tour of England where he won friends and funds for the cause of the black man which took shape in the establishment of a newspaper of his own; his meeting with John Brown and his innocent connection with the Harper's Ferry raid; his meeting with Abraham Lincoln and their discussions in the White House.

All these things, and more, are told with a sympathetic understanding of the motives that prompted him, of the hopes and the fears, the heartaches and the honors, the struggles and decisions and at times the depressing futility that brought him to the point of despair. The story of his marriage to a woman who at times showed a shrewd understanding of Douglass and his problems and at other times seemed never to have made any attempt to reach his level is delicately handled but, lacking Mr. Fuller's sources, we wonder whether it has not been somewhat colored for effect, especially in the episodes concerning the Englishwoman who befriended him, Julia Griffiths.

If the book has any meaning beyond a biographical one it lies in the last lines, when Douglass, visiting the scenes of his slavehood, says: "They say we aren't ready. We are ready. We are ready. It is *they* who are not."

FORTUNATA CALIRI

Marmoreal liberal world

THE SEVENTH OF OCTOBER

By Jules Romains. Vol. 14, Book 27 of "Men of Good Will." Knopf. 295p. \$3

For once a dust jacket speaks truth. Romains' final volume occupies the position of coda to the entire series, even as the first book, *The Sixth of October*, provided a symphonic overture. Considered as a single unit, *The Seventh of October*—twenty-five years separate the two titular dates—embodies the Miltonic precept in *Samson Agonistes* of the falling cadence, of "all passion spent." Despite the Wagnerian clouds lowering over Nürnberg Stadium in this fall of 1933, nothing is here for tears, nothing to knock the breast when those old friends of a quarter century's standing, Jerphanion and Jallez, bid farewell to one another at Le Bourget in the closing paragraphs of this ultimate instalment. The other leading characters have been given their benedictions in the earlier chapters.

This gigantic roman fleuve must stand or fall as a novel of idea. Obviously the grand design broke in the middle as, with the meteoric rise of Hitler, it became apparent that the Western World's "men of good will" were powerless to avert a second descent into the maelstrom of general war. M.



Romains relinquishes the political gambit with a philosophical shrug. "There are moments in man's history," Jerphanion tells Grenier,

"when he can do *nothing*. Just that. All that remains to him is to endure stoically what is coming to him, if he can. Such moments cannot be dealt with. I do not know whether, through the centuries, there have been many of them; that is a matter for research; but I have a feeling that we are living in one of them now."

Despite the somber prospect of the future which M. Romains, writing in 1946, views from the advantageous hindsight of *arrière pensée*, something seems to be leading him in the direction of a tempered optimism, much more so than in the parallel instance of the volume preliminary to World War I, *Death of a World*. He views the darkling plain

where, soon, ignorant armies will clash by night, and finds refuge in Arnold's own sanctuary of human love and friendship.

There is a splendid example in this present volume of the fine interpolated essays that stud his book like brass bosses on a great oak door. It is a geopolitical consideration of Europe, in the older humanistic tradition of a Belloc rather than the turgid newer manner of a Haushofer, although certain overtones of that strange genius, Spengler, can be detected. He marks the waning of the Left Wing appeal in the land of its origin—"There is no guarantee, absolutely none, that Socialism anywhere may not turn mad and begin to foam at the mouth," says Grenier in the conversation already quoted. The Siren had shown the Lorelei slant of her eyes in Germany, and the Men of the Left were growing sceptical. The betrayal of Utopia in the Red Metropolis has helped make this intelligent laicist a bit more hospitable to the Church as a force for good in the world, though more than a trace of the old anti-clerical cynicism of Combes' day continues to tinge the portrait of Mionnet, now become Archbishop of Tours. His wisdom continues to be compounded of the serpent and the dove, a combination for which there is scriptural precedent, so that M. Romains need not incur the charge of heresy on this particular head; but there is still no question of the Holy Ghost.

In the final analysis Paris has been his heroine from beginning to end, as she was Villon's, Hugo's and Belloc's. His most moving lyric paean is laid at the feet of that queen among cities. For the rest, M. Romains is proud to think of himself as the inheritor of the Apollonian lucidity of Romanized Gaul. There are other and stronger traditions working in France now than his: on the one side the amoral vitality of atheistic materialism which he understands so well, to which subscribe such varied personalities as Joliet-Curie and Thorez, and of which Meynestrel, the satanic Leninist of *Les Thibaults* is an appropriate symbol; on the other the Catholic vigor of Péguy and Bloy, best summed up for literature today by Mauriac's medieval intensity. These fiercer contestants divide the lists among them now. Romains has made marmoreal the world of the Liberal Compromise which precedes their coming struggle to the death. His achievement is brilliant, monumental, and lacking in life. CHARLES A. BRADY

MILTON'S PARADISE LOST: A COMMENTARY ON THE ARGUMENT

By John S. Diekhoff. Columbia University Press. 150p. \$2

Here is a little book that reverts surprisingly and refreshingly to what is basic in literary interpretation, the literal meaning of the text. After all, to establish what Milton said in this place and that and the other, to put Milton's two and two together rather than Milton's two and a critic's two or three—this is really to get four. Mr. Diekhoff dares to assert a great author's providence over his own creation, and justifies the way of Milton towards his Satan and Adam and Eve by very honest observation of what the poet wrote about them. It still remains possible, no doubt, to make splendid phosphorescent dives into Milton's subconscious, or to romanticize upon what kings and cabalists did to his theology, but it is a little harder to do so now, if the face of such close reasoning, such such careful checking of passage against passage, as this volume provides.

After determining Milton's theory of poetry—briefly, the offering of incentive and guidance of virtuous action—Mr. Diekhoff points out the rhetorical principles to which the poet expressly adheres, and proceeds to apply them to the poem. His following of the argument is a forced march, grimly undeviating, and the reader who wants relaxation or an occasional look down the grand canyons of beauty will do better to use C. S. Lewis' superb *Preface to Paradise Lost* or Douglas Bush's *Paradise Lost in Our Time*, volumes of comparable brevity wherein a genial scholarship resumes quickly and for that reason alone perhaps less impressively, in order to explore a dozen other delightful concerns of *Paradise Lost*.

But Mr. Diekhoff has a reason for the earnestness of his method: he too would persuade to virtuous action. Pointing out that those who do not find Satan abhorrent have misread the poem and "will do well to ask themselves whether their liking for Satan does not spring from enmity to God," and that "those who find Adam right in preferring Eve and turning his back on God" . . . "may well ask whether they do not share in Adam's sin, preferring lesser goods to the greatest," he brings the reader to a final splendid chapter on our common concern, our precious freedom. In this chapter, "The Way of Virtue," he insists that our denial of the inner freedom in which Milton be-

lieved and the responsibility that goes with it is the greatest danger of our age. "Discipline of one's self," he says, "is the first requirement of freedom for one's self and is essential to the freedom of others." For an understanding of Milton, of Mr. Diekhoff, and of ourselves as citizens, this is the vital chapter.

SISTER MARGARET TERESA, S.S.J.

SHORT JOURNEY

By E. L. Woodward. Oxford. 243p. \$3.

This author, born in 1892, makes it clear that he is a survivor of England's lost generation, one of the young men who answered the Call to the Colors in 1914, the strongest and most able of whose comrades fell in France. Those who survived were too few, says Mr. Woodward, and after a short period of being treated as a privileged class, were forgotten. Disillusioned and unable to adjust themselves, they achieved no great influence in government, literature or other fields, and became the older generation before they had a chance to recover.

Before 1914 the author had pursued the scholarly life, accepted Anglo-Catholic practice and intended to take Orders in the Established Church. When Europe caught fire, he joined the OTC at Oxford, served in France with an artillery brigade and later in Salonika until he was invalided home in 1918 with malaria.

He found that his experiences between 1914 and 1918 taught him to

know himself, what he could do, and could not do. He chose a scholar's career not out of a sense of duty, but because he liked it and settled down at Oxford during the years between the two wars to doing the things he wanted to do, to write historical books "of practical value," to exercise some executive responsibility within the University and, of course, to teach.

These years went by as one day but that day was long enough to permit this contented Oxford scholar to lose all feeling for religion. One begins to understand at this point that he is in fact of a lost generation. His forthright account of how he arrived at, or drifted to, his present position, dealt with specifically in one chapter, but pervading the whole volume, makes this a very depressing autobiography. All Mr. Woodward knows is that whereas once he was a practising Christian, now he is not. He cannot remember the day he ceased to believe, only knows that a sea has risen between him and world of personal religion. Yet this learned, unbiased man, who knows "no ceremony more profound, more magnificent in hope than the Christian Mass," is convinced that Christian theology is a hindrance to understanding, and that there must be a clear break with the Christian past. But he likewise spurns materialism and cannot accept the myth of social revolutions and class war.

The revolution he advocates is a mental one, in our attitude of minds toward scientific knowledge. Beyond this, this reviewer cannot ascertain

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WHEN THE GOING WAS GOOD

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America's January Book-Log

10

best selling books

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- 1 MIRACLE OF THE BELLS. By Russell Janney. PRENTICE-HALL. \$3
- 2 LESS THAN THE ANGELS. By Roger B. Dooley. BRUCE. \$2.75
- 3 THE LIGHT OF STARS. By Evelyn Voss White. BRUCE. \$2.75
- 4 MOST WORTHY OF ALL PRAISE. By Vincent McCorry, S.J. McMULLEN. \$2
- 5 KEEPER OF THE KEYS. By Thomas McDermott. BRUCE. \$2.50
- 6 A TESTIMONIAL TO GRACE. By Avery Dulles. SHEED AND WARD. \$1.50
- 7 THE NEW TESTAMENT. By Monsignor Ronald Knox. SHEED AND WARD. \$3
- 8 WHEREON TO STAND. By John G. Brunini. HARPER. \$3
- 9 PREFACE TO RELIGION. By Fulton J. Sheen. KENEDY. \$2.50
- 10 TOO SMALL A WORLD. By Theodore Maynard. BRUCE. \$2.75

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Books of Lasting Value

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The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. For All to Live By
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John Brunini
Harper & Bros.
3. Thy People, My People*
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Bruce Publishing Co.
4. This Night Called Day
E. J. Edwards, S.V.D.
Bruce Publishing Co.
5. Behold Your King*
F. M. Bauer
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6. Basic Writings of St. Thomas
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Random House
7. Most Worthy of All Praise*
Vincent P. McCorry, S.J.
The Declan X. McMullen Co.
8. Preface to Religion*
Fulton J. Sheen
P. J. Kennedy & Sons
9. The New Testament in English*
Monsignor Ronald Knox, tr.
Sheed and Ward
10. Life Together
W. Hope
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CLUB SELECTIONS FOR JANUARY

The Spiritual Book Associates:
December-January Selections:
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Spiritual Book Associates

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Al Graham
Welch. \$2

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Eleanor Hoffman
Macmillan. \$2

OLDER BOYS:
Son of the Land
Ivy Bolton
Messner. \$2.25

OLDER GIRLS:
Fortune for Sale
Adele De Leeuw
Macmillan. \$2

where the author stands. Fearful of what old age will call upon him to endure when, he says, a great deal of his courage is already spent, he looks forward in quiet despair to that end of distractions which comes to all men.

JOHN F. DRUM

L'ORIENT ROMANESQUE EN FRANCE (1704-1789)

By Mademoiselle Marie Louise Dufrenoy. Editions Beauchemin, Montréal. Tome I.

The distinguished author of this monumental work (subtitled *Etude d'histoire et de critique littéraire*) warns in her "avant-propos": "The works [of the title of the book] only bring to our mind a sort of futile and useless badinage, at the very moment when the West, in the titanic struggle which has just ended, has found in the East both allies and enemies . . . the existence of two civilizations essentially different in a world the extent of which finds itself more and more limited by succession of conquests over space, brings us a problem the solution of which men of our time have earnestly tried to find" . . . Miss Dufrenoy then goes on to tell us that "[She] . . . plans to recount the story of the first important attempt to assimilate *matière Orientale* (Eastern material) by Europeans. The initiative of this intellectual adventure belongs to France and the gropings of the writers and romancers of the eighteenth century, often rather clumsy, were to be beautifully rewarded by the birth on our soil of the *Science de l'orientalisme*."

The author's purpose is very well carried out in the splendid volume. It is clear, well-organized and very happily divided into eighteen chapters and a conclusion.

It is refreshing to note throughout the book a tremendous erudition deeply imbued with sound philosophical evaluations and true Christian and moral sense. The French-speaking world is fortunate indeed to be able to welcome at this time a work of such originality and magnitude in a field so seldom explored. It fills a definite need and is in the very best of French tradition.

Concluding an article on "Influences in Literature" (*France-Amérique*, May 19, 1946) André Maurois of the French Academy makes several laudatory allusions to the work done by Mlle. Dufrenoy. No real intellectual center or library can afford to remain ignorant of

this work. The publication of the next volume will, we know, be anxiously looked for. GABRIEL M. MENAGER

THE SHORE DIMLY SEEN

By Ellis Gibbs Arnall. Lippincott. 312p. \$3

The Governor of Georgia gives an account of his stewardship. He paid off Georgia's ancient debts, wrote a new State Constitution, corrected crying abuses in her State universities, reduced the voting age to eighteen years, and did much to halt soil-erosion and a one-crop agriculture.

His discussion of the Negro question is realistic and constructive—as far as it goes. In the face of opposition he succeeded in having the legislature abolish the poll tax. He declares for equal rights of citizenship and, where segregation of the Negro exists, he would have him enjoy equal public services. On the question of renewing FEPC he stands with the Solid South, condemning the measure as an "irritant to the South" and "an example of class legislation."



In his fight against discriminatory railroad freight rates as Attorney General, he learned at first hand the evil of monopolies. Violations of anti-trust laws are punished by ridiculously small fines: he would change the penalty to enforced liquidation of the guilty corporation. He deplores the growing arrogance of management and its power to pile up huge surpluses. Earnings, he maintains, should be paid out to shareholders. In general, the brand of "liberalism" he advocates is sound and sometimes runs parallel to the papal encyclicals.

The Governor maintains that the South and West have been treated as colonies, which is partly true; and Boston he considers "benighted," which is partly false. He makes a strong and valid plea for the decentralization of industry and points to the "physical and economic frontiers" of the sparsely-peopled South and West as areas suitable for development.

His record as an executive and his political credo both prove that the Gov-

ernor of Georgia is an able statesman. Considered as a human document, his book reveals a fiery Southerner, a kindly man with a saving sense of humor—and a clever politician. His blasts against the North and his praise of the South seem to have been written for Southern consumption. There is a eulogy on Henry Wallace.

GEORGE T. EBERLE

TOO EARLY TO TELL

By Jerome Weidman. Reynal and Hitchcock. 506p. \$3

The Bureau of Psychological Combat which is so roundly debunked in this satiric novel never existed, but it will have a familiar look to any reader who recalls the brain-trust front set up during the late war. The author is still convinced of the value of his camouflaged bureau, but he is bitterly disillusioned in the well-paid and highly publicized bumbler who luxuriated in key positions. In concentrating his jibes on the training school unit set up on a millionaire's estate, conveniently close to New York City's liquor supply, Mr. Weidman strikes at one of the weakest points in our war-effort. Training units of any type would provide an insider with abundant material for satire, but the establishment he describes is a masterpiece of pretense, inefficiency, casualness and misdirection.

Every two weeks, a small and motley group of students reported to Vaudracour for an intensive course in counter-propaganda and underground techniques. They were welcomed by Whitney Trencher, the suave and shallow commandant who gave up a career of social cadging to become a leader of men, and were immediately turned over to an absurd faculty. An efficient secretary struggles to reduce chaos to normal disorder and is regularly stymied by Trencher's frustrated sister who bosses the plant from an ambiguously unofficial position. However, the events which make up the story are kaleidoscopic and slightly predictable toward the middle of the work, and the main appeal lies in the character portraits of bureaucratic bigwigs. Mr. Weidman makes the usual gesture of warning readers against interior reading, but that will deter no one from relishing certain similarities to real persons.

As a novel, the work lacks balance; the satire is particularized and often heavy-handed, all the characters are less than admirable, and to the story-

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interest is negligible. Also on the debit-side are the usual number of light characters making loose conversation, the routine epithets borrowed from the kennel, and an automatic recourse to profanity. The author has inadvertently scored points against his favored characters and against the loose-lipped sophisticated novel in general. Anti-bureaucrats may take malicious pleasure in the acid sketches contained in this work, but there is not much to be applauded from any other point of view. THOMAS J. FITZMORRIS

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With this trim and timely defense of "spiritual values" as satisfaction for the enquiring mind and solace for the tortured heart, Father Scott runs a familiar golden thread through his thirtieth book in a sore-troubled generation. He still stubbornly refuses, with Our Lord and Saint Paul, to let us be afraid in the dark. From *God and Myself* through *Answer Wisely* to *The Church and the World* it was the mystery of God's benignity, simply exposed in all its rich reality, that kept us from morbidly focussing on the problem of evil, the *mysterium iniquitatis* before which the cynics rail and the faithless quail.

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(It has been called to our attention that several errors in book prices have slipped by the usually eagle-eyed proof-readers. The correct price of Too Small a World (Maynard. Bruce), is \$2.75; of Less Than the Angels (Dooley. Bruce), is also \$2.75. A more serious error occurred in the review of Toward the Eternal Priesthood (Plus. Pustet); the price was stated as \$3; it is \$7. We are extremely regretful if these errors have embarrassed the respective publishers. LIT. ED.)

The Word

IN THE VITAL, VIVID PAGEANT of History a young girl, married some centuries ago in an unimportant town of an undistinguished country, would seem to be a complete nonentity. Yet the bride of Cana has anonymous immortality because the chief Guest at her marriage table was Jesus Christ and her wedding the occasion of His first public miracle.

Shortly after He had called His Apostles, Jesus went with them to Cana. Among the patriarchal Jews, nuptials were important not only to the immediate family but the whole clan, and were marked by a tribal reunion and celebration extending over some days. Samson's conjugal festivities, for example, spanned a week (Judges 14:17) and when Tobias was married, his kinsmen "for seven days . . . feasted and rejoiced" (Tob. 11:21).

Prodigal Oriental hospitality opened its hand and heart even to passing strangers, and it can readily be imagined how great would be the embarrassment of the host if there were a deficiency of food or drink. But apparently the family of the bride at Cana had miscalculated and were faced with this shameful possibility.

With the alert graciousness of a very great lady, Mary noticed the lack and gave us an unforgettable example by turning instinctively to her Divine Son in the assured conviction that He would help. She makes no request but simply indicates the problem, and He replies: "What wouldst thou have me do, woman? My hour has not yet come."

The word "woman," in the Gospel, does not support those who see in this a reprimand to Our Lady. We read the same vocative in other texts of great tenderness. Thus, hanging on the cross and seeing, through a haze of agony, her whom He loved above all others, Jesus said: "Woman, behold thy son" (John 19:27). Again, after the Resurrection, when He found the faithful Magdalen sobbing at His tomb, He addressed her with infinite affection: "Woman, why art thou weeping?" (John 20:13). But the real commentary on the text is the context. Far from thinking she had been refused or rebuked, Mary spoke to the waiters with calm confidence, in words which we might well regard as directed also to us: "Do whatever He tells you."

So, at His mother's word, Jesus performed the miracle of changing water into wine. She is still seated at His right hand in that eternal marriage feast which unites the individual soul to the God by whom and for whom it was created; she still has the same intercessory power with her Son, and it is one of our chief spiritual stupidities that we do not more often avail ourselves of it.

Parenthetical to this miracle is the fact that wine and similar stimulants are not bad in themselves but only in the hands of those who abuse them. The swinish drinking characteristic of so much modern merriment is disgusting not only to God but even to cultured men.

It is noteworthy that Christ inaugurated His miraculous career with an act of thoughtfulness, to save the blush on a young bride's cheek. One might have imagined that He would begin more spectacularly, by moving a mountain or performing some work of an arresting magnificence. Instead He sets the pattern of Christian courtesy and shows Himself interested in every minor detail of our lives.

"His disciples believed in Him," writes John. We, too, believe in Him; but is our faith strong enough? Does it make us turn automatically, in every problem, to Mary that through her we may secure the aid of her Divine Son?

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Theatre

BEGGAR'S HOLIDAY. There are several complimentary things I might say about this production, and it is a pity that they are almost canceled out by a few derogatory things I must say. The debits include sexy songs, dirty jokes, a tasteless burlesque of the marriage ceremony and an overall leaning toward cynicism. The story, by John Latouche, is based on *The Beggar's Opera*, written by John Gay in the eighteenth century. The leading character, a highwayman in the earlier tale, is a modern mobster who divides his time between evading the police and charming the ladies. One marvels at his success with the girls, since he is probably the least glamorous bad man that has ever appeared on any stage.

Without a central character strong enough to serve as a focus of interest,

the story falls apart in several places, or would, if it were not saved by the unifying elegance of Duke Ellington's music. The Ellington score is not a mere collection of random songs, tailored for the plot; it is all of a piece, a pattern that shines with the brilliance of a Paisley shawl. It is music that throbs with the frustrations, the trite pleasures, fevers and risks of life among the poor and picaresque, with here and there a touch of pathos.

The mood of the music is reflected in Oliver Smith's gorgeous sets. His "Exterior of Miss Jenny's," a night scene in which a shuttered brothel hovers in the shadows of factory chimneys, a towering building with an electric billboard on the roof and the metallic lace-work of a bridge, is a contrast of power and squalor that takes one's breath. The thing is beautiful—and ominous. Those tall smokestacks which seem to touch the sky are the Cathedral spires of a materialist age.

Alfred Drake, starred in the produc-

tion, does not attempt to make his mobster's role plausible. He has a grand voice, and that is good enough. Zero Mostel, cast as a crooked politician, tries hard to be a villainous comic and succeeds in being awful. Mostel can be an amusing clown who knows how to get laughs without resorting to somersaults and poking his finger in a stooge's eye. His dreadful performance, I fear, must be charged to Nicholas Ray's direction. Mr. Ray makes up for the lapse by shaping the crowd scenes, the ensembles, with an expert hand. Avon Long, a superb dancing man, and a comic of parts, enjoys himself while delighting his audience with his skillfully casual hoofing. Marie Bryant, in her song and dance numbers, is deliciously humorous without crossing the line that divides the sensuous from the sensual, and cannot be held responsible for the smut in the author's lyrics. Bernice Parks, Mildred Smith and Jet MacDonald are competent in their roles and beautiful to look at. All less important parts are capably performed.

Perry Watkins and John R. Sheppard Jr. are presenting *Beggar's Holiday* in The Broadway. It is luxuriously costumed by Walter Florell. The composer, scene designer, actors and director, except for the latter's one slip, contribute handsomely. It's a shame the author was not imaginative enough to write the social satire imminent in his material. Which is like second-guessing what Peter Arno's caricatures of high-life vacuity would be if P. A. were gifted with Hogarth's vision.

P.S. The *Beggar's Holiday* company is interracial, cast according to ability without regard to color.

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Films

THE PERFECT MARRIAGE. Samson Raphaelson has written many sophisticated and ephemeral plays trifling with the emotions, but in this story has tackled a serious problem. Unfortunately, the trifling technique remains, and instead of riddling the inanity behind many divorces, this film adds a few absurdities of its own. The plot is manufactured from bubbles and bromides, involving a couple who have made a success of their marriage for ten years, only to decide, on silly provocation, that they cannot go on. An old flame appears conveniently for the wife and

the husband discovers a perennial divorcée. The effect of their separation on an only child is shown to be distressing, but not too distressing, and the easily foreseen reconciliation is as false as the original parting. Even when the picture is supposedly making points for the institution of marriage, the tone is bantering and the motivation implausibly sentimental. Lewis Allen's direction is keyed to smartness at the expense of sense. Loretta Young and David Niven do their best in posturing characterizations, and the production is a slick example of the Dress-maker Drama. There is something obviously annoying in its substitution of comedy for conscience, and it seems designed for *adults* who like to have their cake highly spiced and still be able to eat it with good digestion. (Paramount)

STAIRWAY TO HEAVEN. Rationalizations of death and what comes after have a basic appeal for filmgoers who are certain of the one and not quite easy about the other, but they tend to annoy those who like to keep fantasy distinct from fact. On the production side, however, this British import is superior and the scenario has an imaginative flair. A pilot who leaves his burning plane without a parachute appears, in the normal course of nature, to be doomed, but this thoughtful hero falls in love by radio before the disaster and comes up alive. A question of jurisdiction arises between him and the administration of the hereafter, necessitating a celestial trial to determine his right to live. Love wins a verdict of life, of course. Michael Powell and Emeric Pressburger are credited with the skilful direction of this technicolored tall story, with David Niven, Raymond Massey and Roger Livesey dominating an excellent cast. *Adults* who take it on its own terms will find it unusual and unusually well done. (Universal)

LOVE LAUGHS AT ANDY HARDY. The formula which has carried this series across the hiatus of the war is still dependable even if it has lost the impact of freshness. Andy, destined for the law, loses interest in his studies when his current romantic interest decides to marry her guardian. South America is about to take him away when Andy discovers that his boss would be the girl's husband. His father talks him back to the bar. Willis Goldbeck directed with standard comedy touches, and Mickey Rooney, Lewis

Stone and Bonita Granville are featured. This is generally good *family fare*. (MGM)

THE FABULOUS SUZANNE. The path of true love is littered with luck in this slight comedy about a waitress in love with her boss. Armed with a small inheritance, she offers him financial assistance, but when he sticks at a matter of pride, she takes a successful flyer in the stock market. Her wealth proves to be a surmountable obstacle to romance in the long run. Steve Sekele's direction loses pace frequently, but there is enough comedy, including a satiric reaction to Rudy Vallee's singing on the part of Rudy Vallee, to engage *adults*. Barbara Britton and Otto Kruger help this modest program-filler. (Republic)

THOMAS J. FITZMORRIS

Parade

(A man steps into Louie's taxicab, gives directions. The car starts moving down the street) . . .

Fare: Driver, do you know what you would have paid for a regular meal in 1846—just a hundred years ago?

Louie: Being frank, mister, I don't.

Fare: You would have paid twelve cents.

Louie: You ain't kidding?

Fare: No, indeed, I'm not. Here's a menu one hundred years old (holds menu in front of Louie). See, the regular meal adds up to twelve cents. Look at this—pie and coffee, three cents. Ham sandwich, two cents, and so on. And in a first-class restaurant, too.

Louie: I wouldn'ta believed it.

Fare: I'm on my way to address a historical convention. I have something here, don't you think?

Louie: I'll say you have. Here's your place, mister (Man alights, walks off . . . A lady, carrying packages, signals to Louie, gets in cab) . . .

Lady (after stating her destination): Dear, dear, I hate to go shopping these days. Everything's so high—butter, eggs, onions, spinach, potatoes, everything.

Louie: A hundred years ago, lady, things is cheaper.

Lady: That's no help to us today.

Louie: "You're right lady" . . . (Louie stops at destination, and lady steps out

. . . A man runs up, jumps into cab)
Fare: Take me to the zoo, driver, I'm exhausted. Just been trying to buy an elephant. Driver, do you know what a five-ton elephant costs today?

Louie: Can't say I do.

Fare: Five thousand dollars, f.o.b. And just four years ago I could get a big hayburner for at most twenty-five hundred.

Louie: A hundred years ago, I guess a elephant cost only a few bucks.

Fare: What's the difference? It's what it costs today that counts. And today beasts are going higher and higher. Lions are soaring. Zebras are soaring. Monkeys, even pythons and penguins, are soaring.

Louie: One thing ain't going higher, tips ain't going up.

Fare: I fear we may have to close the zoo. What will people do without the zoo?

Louie: It'll be tough. (Louie stops at zoo; man rushes off. Louie drives back to his corner stand, walks over to chat with Bill, another driver) . . .

Louie: People is sure beefing these days about prices. Everything's high—butter, eggs, elephants, monkeys, everything.

Bill: People always beef, Louie. It ain't nothing new. I'll bet the guys in 1846 what paid twelve cents for chow beefed about the charge.

Louie: Hardly.

Bill: Hardly nothing. I can hear the guys bellyaching and saying: "Restaurants is robbing us people these days. You can't get a meal under twelve cents."

Louie: You gotta admit, Bill, people these days really got something to beef about.

Bill: Yeah, yeah. I ain't saying they ain't. Beefing is part of life in this world. People ain't never a hundred per cent satisfied in this life. Nobody ain't. This here world ain't got what it takes to satisfy a human being. So beefing won't stop till a man gets where he can be a hundred per cent satisfied, which ain't no place but in the next life.

Louie: You got to land in the right place in the beyond. There'll be a lot of bellyaching from them who land in the wrong place.

Bill: I aim to locate in the right place, Louie, where there won't be any beefing whatsoever.

Louie: It'll seem strange. Nobody beefing. Not one beef never.

Bill: Not even one beef forever and ever.

JOHN A. TOOMEY

Correspondence

CIO and Communists

EDITOR: The following excerpt from a recent issue of the *London Economist* ("American Notes," December 7th) is offered as a footnote to Father Rice's balanced and discerning letter on the question of Communism in CIO:

The existence of a general communist menace in the United States, after the swing to the right registered at the polls, is a little hard to swallow. But for the CIO, the admitted existence of communist influence within its ranks is the most threatening internal issue it has to face . . .

This is not a time when the CIO can afford a witch-hunt. An ideological split would make the organization vulnerable in a year which promises to test both the economic and political strength of all organized labor. It could only be profitable to management and to the Lewis campaign to reabsorb the CIO into the American Federation of Labor. The issue has only been postponed, however, and when Mr. Murray's moderating influence is gone it will not be so easy to avert a show-down.

The reader will bear in mind that the *Economist*, at least by British standards, is conservative in its point of view.

(REV.) GEORGE G. HIGGINS
Washington, D. C.

Herder's of Freiburg

EDITOR: I am in receipt of a heart-rending letter from Dr. Herder-Dorneich, owner of the Herder Publishing Company, Germany's world-renowned Catholic publishing firm. As a former editor and associate of Herder, I take a special personal interest in the tragic fate of this distributing center of European Catholic culture.

Dr. Herder-Dorneich tells of the complete destruction of their monumental Freiburg plant (including all the books and archives as well as the entire technical equipment) during the bombardment of November 27, 1944, which wiped out the entire inner section of that city and within 23 minutes killed almost one-third of the population.

The German publisher emphasizes that his firm is in dire need of books from the United States, to renew the contacts of Catholic Germany with the outside world, and as an aid to the several lexicographical enterprises of the editorial staff. The need is greatest for works published after 1930, especially handbooks of contemporary political social and intellectual life, the *Catholic Who's Who*, scientific compendia, Catholic newspapers and magazines, etc.

Dr. Herder-Dorneich's letter concludes as follows:

We are only too happy over any prospect of renewed friendly relations with foreign countries. By helping us to get some of these much needed books you can do us a great service. Before us lies a hard winter with many privations. If you could think of us with a food package now and then, you would render an even greater service to our families, and you would at the same time make our professional work so much easier.

The following addresses are included in Dr. Herder-Dorneich's letter:

Dr. Theodor Herder-Dorneich, Tenenbacherstrasse 4, Freiburg, Baden.

Mr. M. Welte, Publishing Director, Sebastian Kneippstrasse 5, Freiburg, Baden.

Dr. Julius Dorneich, Zasiusstrasse 45, Freiburg, Baden.

Dr. Rupert Giessler, Editor, Badische Zeitung, Freiburg, Baden.

(All in the French occupation Zone.)

(DR.) KURT F. REINHARDT

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Stanford University, Calif.

Kenrick Remailng Service

EDITOR: There is in operation at present a Catholic activity which I would like to bring to the attention of the readers of *AMERICA*. This is the Kenrick Remailng Service.

The Kenrick Remailng Service was set up, by the Seminarians of Kenrick Seminary in St. Louis, to encourage groups and individuals to remail their Catholic magazines and periodicals to Chaplains and missionaries.

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There is a crying need for Catholic literature in many parts of the world where it is unobtainable. Therefore, the readers of *AMERICA* will be doing a great service if they remail their Catholic magazines each month.

Readers of *AMERICA* who wish to remail their Catholic magazines and periodicals should write to: The Kenrick Remailng Service, Kenrick Seminary, 7800 Kenrick Road, St. Louis 19, Missouri.

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Brooklyn, N. Y. PETER J. CULLEN

Thanks

EDITOR: The result of the appeal for *AMERICA* and good reading matter made in the October 12th issue has been terrific—I have been flooded, especially with *AMERICA*'s; many are sending their read copies and others got me a subscription directly.

I'll have to be fair and see that the money and the trouble it costs your generous subscribers is not wasted. I'll find a good place for every copy—I have sent on copies to many priests who had never known *AMERICA* before and they are enjoying it immensely. I am trying to write to every benefactor whose address I can make out to tell him that I received his copy and to ask him if he could send it to some particular priest or layman. Of course, the mail being so slow out here, it will take a long time for a letter to reach the States—the average time for coming and going being four months—and I may expect many complaints from some benefactors who might forget this fact.

All in all, *AMERICA* and the other reading matter I am receiving are doing a tremendous lot of good here. I am now so busy arranging it all and distributing where it should do most good that I have hardly any time to read anything myself; but I do read *AMERICA*.

Thanks a lot indeed for the help you gave us.

(REV.) EUGENE DABERTO
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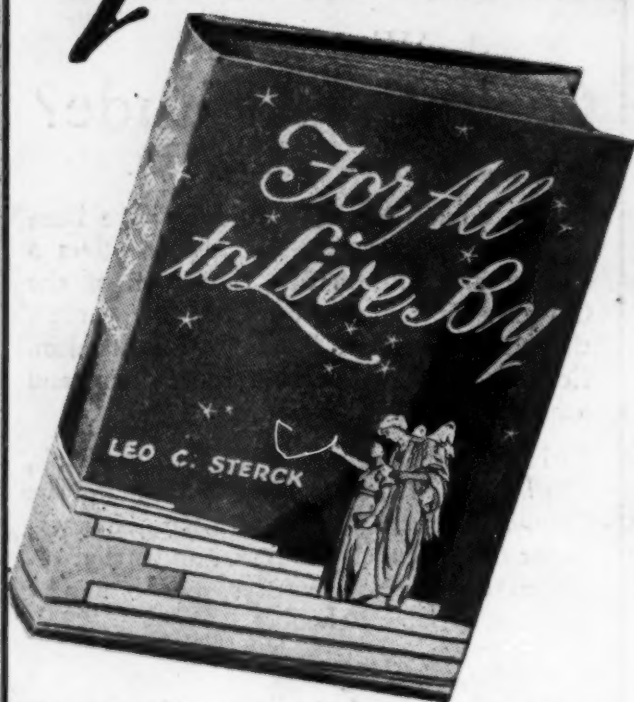
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